adult education

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Adult Education Special Number

Man is a many-sided being, with many needs. They must not be met piece-meal and in adult education programmes they must all be reflected. Those powers of mind and those qualities of spirit which have given to mankind an abiding heritage of values and judgement must continue everywhere to find, in our changing patterns of day-to-day living, full scope for maturing and flowering in an enriched culture. This and nothing less is the goal of adult education... Nothing less will suffice than that people everywhere should come to accept adult education as a normal, and that governments should treat it as a necessary, part of the educational provision of every country.

—World Conference on Adult Education, Montreal, 1960, p. 8-9.

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Lend them a helping hand

and they learn in increasing numbers

Literacy Classes in the villages of Rajasthan

M. S. MEHTA

Adult Edu… : Its Meaning and Grow…

Meaning

The concept of adult education is so broad and its purpose so comprehensive that it does not easily lead itself to a proper or a satisfactory definition. "Education conceived as preparation for life, locks the learning process within a vicious circle". Adult education is an affirmation that *education is life*, and its process is co-terminus with life. For the present purpose, it is fair to stress, as Aristotle has said, that "All men by nature desire to know", and therefore in the words of Blacklay, "We should respect this human essence in all its pilgrimages." The crux of the problem is to take knowledge to the people without waiting for them to come to the educator. "Whatever interests free citizens in a free society is subject matter for Adult Education" and "all the ways by which persons learn are the methods of Adult education."

Origin and Development

In a sense, the concept of adult education has always existed and has been valued in human society. Even in the primitive tribes, it is at the adult stage that the individual embarks upon the new tasks of learning the lore of the community and the skill of his hereditary craft. In Greece we find Socrates emphasising the need of imparting the knowledge of higher science to the youthful adults and correlating it with the nature of real life. In ancient Indian tradition the true function of a Brahmin in society is associated with the fulfilment of this comprehensive purpose. But the broad purpose of adult education as it is understood and the direction in which it is moving in the world today are related to the different factors in the changing society which have made incoherent contribution towards the rise of this concept as an institution. One would generally agree with Peers

that "the most active periods in the history of adult education have been those in which there has been the greatest rapidity of change." The Industrial Revolution aptly illustrates and supports this statement.

Adult Education in Social Responsibility

The complete structure of modern society which is everyday getting more complicated, be it democratic or not, calls for a broadly based system of education as social responsibility. For democracies, it is a serious, indeed, an urgent question. Something much more than merely education in citizenship is the need of the hour. What is required is not merely common skills and knowledge of the constitution, but a steady and sustained effort by a fairly large proportion of adult men and women in society to understand the ethical, social, economic and political implications of the major policies of our Government as well as of the bigger States in the world. Besides, there should be constant attempts to comprehend, by members of different groups of the community, their mutual relations and the basis and context in which they function and grow.

Insofar as the understanding of the policies of the national Government and of other governments is concerned, our political parties feel desirous of educating the people. But this does not serve the purpose equally well because much propaganda enters in their action and for that reason there is little academic content or objective approach in their effort at explaining these problems. In the absence of such an approach, the election manifestoes of the principal parties, some of which are sometimes excellent exercises in political thought, themselves become subject of study rather than instruments of adult education in inculcating social responsibility among the common people. Whatever that may be, it has to be remembered that, as things are, even this material on current political affairs and problems reaches a thin top layer of the society. It is doubtful whether even that small number gets "education" on these matters.

The other type of education, namely of the inter-relation of social groups within a modern society, and their mutual resposibility, is of increasing importance today. There are one or two examples to illustrate this theme. The Army, always very sensitive to the need and advantage of education, has a regular system of short talks in its units on current affairs, regimental history and elements of citizenship. The work of the Central Board of Workers' Education in training teacher administrators, who in turn teach worker teachers, is of great significance. The worker-teachers go back after receiving training to their industrial units and take regular classes of workers and teach them the problems of wage fixation,

productivity, prices, management of industries, machinery for settling labour disputes, principles and working of trade unions, the country's Five Year Plans and other subjects of interest to workers. This is an admirable approach for organising education in social responsibility.

Adult Education in the West

The Mechanics Institutes of the early 10th century were perhaps the first adult education institutions in modern times. They were remedial in nature and the rapid development of more sophisticated educational systems in U.K. and U.S.A. took away the need for them. The residential institutions like the Working Men's colleges and University Settlements, of which Toynbee Hall (1884) was the first and most famous, developed later in U.K. Toynbee Hall has been called "the mother of settlements." The establishment of Ruskin College at Oxford and the Working Men's College in London are samples indicative of the spirit of the age. Then the rise of democratic society and European Enlightenment combined to produce a compulsion for knowledge never before known to that extent in history. The new task of transforming a body of people from subjects to citizens' people able to govern themselves has stimulated the growth of adult education. Men of human virtue and social vision on the one hand, and the ideology of progress on the other, attempted to build a bridge between men and the opportunities which the times offered. The active part taken by the Universities (In Canada, U.S. and Europe) in promoting adult education remains one of the two tallest land-marks in the 20th century development in this field. This took the form of university extension in these countries. In U.S., by undertaking correspondence courses for education, the universities helped to protect a useful adult educational method from unscrupulous exploitation by commercial enterprise. Recently radio and television have been pressed into adult education service. The other important feature has been the development of extension services for rural areas, especially in the interest of agricultural development. Originating in U.S. in early years of this century it has now become one of the biggest sectors of adult education throughtout the world, notably in Australia.

Growth of Adult Education In India

As European thought and influence reached Asian countries, the adult people in towns wished unconsciously to acquire rudiments of knowledge, not only knowledge for its own sake but as a means of material well being. During the early years of British Administration in India one finds records of night schools of some sort for

adults in towns. (They are mentioned in the Report of the Education Commission of 1888). The establishment of museums and public libraries were also effective, though indirect, sources of informal education of adult persons. However, neither in numbers nor in quality have these institutions had any remarkable impact on society. With the development of formal education in the rising number of schools, adult education also came in for some attention both of Government and the public leaders. Public sentiment was steadily growing in favour of adult education and un-co-ordinated efforts for its promotion, with the initiative of public spirited individuals and farsighted Government officers, were set on foot in different parts of the country. At the same time there was no clear concept of the aim and purpose of adult education. The idea of enriching the mind of citizen by facilities for a life long process of learning or for enabling him to play an active role in society was still on a distant horizon. The philosophy of adult education, as it is now understood, had yet to take shape in India. There was a wide and deep ocean stretching between the desire to remove illiteracy and provide centres of liberal education. Even educated people did not feel any appetite for knowledge of other spheres and disciplines than their own.

The establishment of Indian Adult Education Association in 1939 brought the ideal and concept of adult education to the forefront. By this event the purpose of informal education of grown-up citizens acquired a new status. As a national institution started with non-official initiative and developed as a voluntary organisation, the Association naturally could not and did not undertake primary field work in the country. It was a clearing house for ideas and a co-ordinating agency for the various workers and institutions engaged in the sphere of adult education. It also took in hand the publication of suitable literature for neo-literates and also the training of adult education workers. Many prominent educationists and university leaders have been associated with this institution which has slowly but steadily grown from strength.

Dimensions Of Adult Education

Adult education may be considered as four dimensional. One relates to the type of education it imparts. In this respect it is of five types : remedial education, continuing education, vocational education, liberal education and education for social responsibility. The second dimension pertains to the beneficiaries of adult education. In this aspect it can be of as many kinds as there are social groups in the community. Their number is legion. One of the most important forms of adult education in this category relates to workers' education. The third educational feature is distinguished, as it were, by the package in which education is received by

the consumers, such as the groups of adults, study circles, libraries, museums, exhibitions, radio listening groups etc. Finally, the agency through which it is serviced is an important consideration. Of all the agencies there are broadly three which have a distinct significance, namely Government, non-governmental organisations and academic bodies.

Of these four categories the most important are the first and the last, that is, the type and the agencies. This article will take first the agencies and then the types of education that they organise. The other two dimensions will get reflected in the discussion.

Agencies Of Adult Education

(i) *The Government* : So far the biggest agency of adult education in India, directly or indirectly, is the Government, mainly the Government of India. The Central Government functions, in this respect, directly through the various Ministries and the bodies set up by the Ministries. The first place among the Ministries naturally and constitutionally belongs to the Ministry of Education. This leadership has not been uniformly effective. Besides, it has not been so far characterised by clear vision or full understanding of the various facts and problems of adult education. Among the bodies set up by the Ministry, the work of the Central Social Welfare Board, Workers' Institute, Indore, and the National Fundamental Education Centre deserve mention. The work of the Ministry of Community Development, Co-operation and Panchayati Raj should and appears to be largely adult education oriented in its functions, though its educational potential has still to fully justify itself.

The defence services have done a magnificent job in the education of its ranks. Indeed it has the proud distinction of being the largest and strongest adult education organisation in the country. The Indian army works on the sound theory, too often ignored by civilians, that an illiterate or completely uneducated person would be an incompetent soldier. The army has virtually banned the practice of placing an illiterate man in its combatant ranks. The recruit takes his education in five progressive stages. The army has brought out its own Hindi text-books, including textb-ooks for teaching Hindi to soldiers from other linguistic areas. Facilities are also provided for teaching English to those who desire to learn it.

The Ministry of Information and Broadcasting, through All India Radio, the Films Division (which had produced 555 documentaries up to the end of 1961) and the Publication Division, has brought out adult educational material, unique both in value and volume. Similarly, the activity of the Ministry of Health covers a vide

field of social education. The Central Health Education Board is a good case in point. The Ministry of Agriculture performs a very difficult, responsible and indeed a very useful service too. Then, the Ministry of Commerce and Industry, through its Directorate of Employment and Training, the Small Scale Industries Board, the Khadi and Village Industries Commission and the Handicrafts Board, is the most active and effective agency for the occupational training of adults. The Ministry of Labour and Employment has done notable work for the education of industrial workers, for which it has set up the Central Board of Workers' Education. The work of Coal Mines Welfare Commission deserves special mention in this context. The former Ministry of Scientific Research and Cultural Affairs also has a rightful claim for a place in the field of adult education through its scheme of Vigyan Mandirs and Museums.

(ii) *Voluntary Organisations*:—Among the non-governmental organisations, the Indian Adult Education Association, of course, stands out prominently not only as the forum for all workers in the field, but also in the training of workers and the production of literature. The Ram Krishna Mission has rendered service of outstanding value in the field especially in religious classes, High Schools, Libraries and publications. The political parties in the country could also be mentioned in this connection, although quite clearly their purpose is largely propaganda for party ends and not mainly educational.

The Board's scheme of condensed courses for women has been remarkably useful. They take women between the ages of 20 and 35 who had had some schooling earlier and prepare them for the middle or high school standards in two years. An educational base is thus created for vocational training, especially, for the vocation of a teacher.

Literacy House, Lucknow, Mysore State Adult Education Council and Bombay City Social Education Committee are illustrious names in the country with a very fine record of solid work. It is also fair to mention some other institutions and societies such as the Adult Education Association of Calcutta, the Social Service League, Calcutta, Bengal Mass Education Society, the Social Service League, Bombay, the Seva Sadan, Poona and All India Mass Education Society, Gonda. On the whole, for a country of India's size and area there is a dearth of voluntary organisations in the field of adult education.

(iii) *Academic Bodies*:—The Academic agencies are important in the field more for their potentiality than for any actual work they are doing in this respect. The obligation which the academic agencies owe to the society and the great

potentiality they possess are insufficiently understood in the country. A few adult schools here and there are discharging this function in a symbolic way. The Universities have been rather tardy in taking up their proper place in the field of adult education. Correspondence courses have been started in the Delhi University. There are a few evening colleges in some urban areas. The University of Rajasthan has the distinction of establishing the first Department of Adult Education in an Indian university with a comprehensive plan and objective. It is hoped that other universities will demolish the high walls which separate them from the community and its multifarious needs.

At the college level, there are about forty evening colleges in the country, affiliated to the Osmania, Calcutta, Delhi and Rajasthan universities. Persons in employment are admitted as students to these institutions. Teaching facilities are provided mostly in Arts faculty at these institutions. Facility for the teaching of commerce has been provided at one or two places.

Types of Adult Education

(i) *Correspondence Courses*:—In September, 1962 as a result of the recommendation of the Expert Committee on the subject set up by the Minisrty of Education, the University of Delhi offered college education through correspondence for B.A. pass course in English, Hindi, History, Political Science, Economics, Commerce and Mathematics. For candidates having qualified in Intermediate Examination, the duration of the course is to be three years, whereas it is four years for others as against three years for regular day students in colleges. The medium of instruction, except for the language, is English.

Both the appetite for education among the people and the egalitarian social philosophy which inspires the country's constitution, emphasise the need for expanding the number and coverage of the evening colleges and correspondence courses. It appears that the present cautious attitude of the educational authorities to these schemes of informal education will have to be given up soon. Public opinion will probably press for the extension of such courses to other disciplines and also to vocational fields.

(ii) *Vocational Adult Education* :—Vocational education of adults, formal and informal, is an important activity which awaits further development in the country. It will project itself in many directions and at various levels.

(iii) *Training of Adult Educators*:—Four organisations in the country stand out prominently for notable work in training educators of adults. The National

Fundamental Education Centre, though it restricts its services to the field of social education, has nevertheless made a unique contribution, judging the nature and scope of its researches in the varied problems of adult education.

The Indian Adult Education Association has, in recent years, organised several short courses for training field workers, for developing proper methods and techniques of workers' education and for similar objectives. Besides, its periodical conferences, of which there have been 18, and its National Seminars, of which there have been 12 up-to-date, and its journals, abstracts, publications etc., have steadily fed the workers with valuable material over the years. The Association celebrated its silver jubilee in March 1964 with a very varied and attractive programme.

The Central Board of Workers' Education has, as a part of its activity, the training of teachers, administrators and worker-teachers (selected from amongst the workers). Up to the end of March, 1962 it had organised three courses for teacher administrators who conduct classes for worker-teachers in 13 regional centres in the country. It also assists other organisations such as Trade Unions in the training of those who will take up adult education of workers.

The schemes for the education of Jawans of the Indian army by the army education corps have already been mentioned. The Corps has its own training college at Pachmarhi for training its personnel for the different stages and aspects of its educational programme.

High standard of work is being done in the field of education of in-service teachers by the National Council of Educational Research & Training. The Council's Division of Extension Programmes for Secondary Education has an active and wide range of programmes for in-service training of teachers all over the country for which it has set up extension centres in most of the teachers training colleges. A similar programme is envisaged for training institutions of elementary school teachers. One of the functions of the four Regional colleges set up by the Council will be to organise short term courses for serving teachers in practical and vocational subjects. The other Divisions of the Council also organise numerous training programmes for teachers and supervisory agencies in the field of education.

The need for the in-service training of teachers at the college level is being felt but so far it has not been fully realised. Only recently the Delhi University and Rajasthan University took the initiative in organising refresher courses for college teachers in Physics, English, Mathematics and Psychology. These are steps in the right direction and should be undertaken more extensively in the whole country.

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(iv) *Adult Education in Agriculture and other vocations*: In the field of training of adults in agriculture, the work of the Ministry of Community Development, Co-operation and Panchayati Raj, both its own and what was done in co-operation with other Ministries, especially the Ministry of Food and Agriculture, has received wide publicity. The training of Gram Sevaks and Sevikas and village leaders in Panchayati Raj institutions constitutes, potentially, the most significant adult educational programme initiated by that Ministry. A reference has been made above to the numerous other vocational training programmes being organised by other Ministries of Government of India and by voluntary agencies.

(v) *Public Libraries*: Self education is and perhaps will remain an important hall-mark of liberal education. If this assumption is sound, public libraries have an unrivalled significance in the advancement of liberal education. In this sphere the record of progress in the country is indeed dismal. It is nearly five years that the Library Committee submitted its report. The implementation of its recommendation is still awaited. Even the eight Central or State libraries, more than 150 district libraries and nearly 34,000 smaller libraries, miserably small in number though they are, mostly remain, due to paucity of books, trained personnel and adequate attention, "small, stagnant cess-pools of books."

(vi) *Museums*: Not as important and effective as libraries, museums nevertheless have a place of influence in the education of the people. There are 120 museums in India distributed as follows: Andhra 10, Assam 1, Bihar 6, Gujrat 16, J & K 2, Kerala 5, Madras 7, Maharashtra 9, Mysore 7, Orissa 4, Punjab 3, Rajasthan 13, U. P. 7, West Bengal 12, Delhi 5 and Himachal Pradesh 1. This meagre development of museums is a depressing record. However, much more thought and improvement is needed to improve the efficiency of museum service and to enrich the quality and variety of the material displayed.

CONCLUSION:

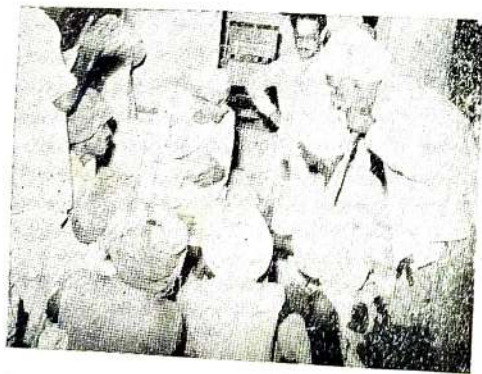
Paradoxical as it may seem, adult education is the oldest and the newest field of education. The organised activities of adults for learning skills and knowledge from each other began even centuries before such practitioners as Socrates and Confucius. As will be observed something is being done to stir up the stagnant waters of this ancient society but much more remains to be done and in a thousand different spheres. The vast scope of the problem, its potential and its dimensions are indeed staggering for man's imagination.

Illiteracy of the masses is the most urgent challenge. It is like the blinding gloom of the darkest night. Then, the people in most groups irrespective of their

social or material status are hungry for knowledge and the joy of living, even though they are not directly conscious of it. Those who have gained these advantages, even in a small measure, and others who are in positions of civic power have to work earnestly to lift up the lives of less fortunate to higher and higher material and spiritual level. "Man is a many-sided being, with many needs. They must not be met piecemeal. In adult education programmes they must all be reflected" (Montreal Declaration - 1960).

The power of the mind and those qualities of the spirit which give an abiding heritage of values and judgment must find in our changing patterns of life full scope of nature flowering in an enriched culture. This is the goal of adult education. Such knowledge (or rather self knowledge) is also the purpose of liberal education.

The society today is not as free as it would be in accordance with the principle of freedom accepted and desired by it. Not merely for their personal happiness and the security of freedom, indeed from every point of view it is so essential that in the complex technological world which is changing and developing so fast, there must be active agencies for preparing the adult population for such a world.

The Indian scene is no longer a backwater and yet it cannot be said that the citadels of civil authority or the seats of learning fully realise their responsibility for the people at large in this respect. They stand on the cross roads of destiny. If the contemporary leadership fails them they fall, facing frustration. The other alternative, inspired by imaginative wisdom and creative thought, leads to fulfilment and true progress.

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JAMES A. DRAPER

Research : A Key To Discovery

By way of introducing this topic, two examples are given to show what data can be collected and what valuable implications for adult education can be drawn from a research survey.

The Survey—Introduction

With the ultimate goal in mind of extending the University of Rajasthan's activities for adults, it was decided that the first task of the newly developing Department of Continuing (or Adult or Extension) Education was to encourage numerous individuals and agencies, both in rural and urban areas, to express their needs. Consulting these groups was even more necessary since the University, in co-operation with other organisations, looked to the entire State as a potential area for service and programming. As the Department itself needed to be informed a primary purpose for undertaking a three-month survery was to educate the educator.

Other related reasons for undertaking the study were :

(a) to gather and compile data that would give an up to date educational picture of selected areas of the State ; and, following from this,

(b) to establish a baseline which might later be used in future research projects.

In addition to the urban survey, it was important to focus attention on the rural sector of Rajasthan since this is the way of life for the majority of the people in the State. Sixteen villages were, therefore, chosen to be included in the study with, of course, a different approach than used in the cities. An interview schedule was used to collect the necessary information.

The Village Teacher

As a part of the village survey, 65 male teachers in primary schools were interviewed in the sixteen villages. Most of them were in the age range 20-30 years. Although the average teacher reported a salary of Rs. 1,200 to 1,400 per year, few of them supplement their income from other employment. Most of them have completed tenth standard and two thirds have had some teacher training courses particularly the S.T.C. However, 80% were teaching an average of three years prior to receiving their teaching certificate. At the time of the Survey, most of them had been teaching between 6 to 10 years, but the majority of them have been teaching in the present village for less than one year. Seventy-two per cent said that they had not received any in-service training during the current year.

Nearly 80% planned on making teaching a profession although over two-thirds said that they would like to teach elsewhere, mainly cities. Over two-thirds of the married teachers were presently living away from their families although most had at least one child.

Very few of the teachers belonged to any teaching federation or union although 68% said they would like to belong to one. Over 80% said they would like to continue their professional education on a part-time basis, mainly toward the B.A. or M.A. degrees. Most of them also thought they could pay on the average of Rs. 175/— per annum for such an education. When asked when or how they would like to continue their professional education, 35% chose correspondence instruction, 32% by attending courses during the school year and 30% preferred summer school.

The primary school teacher is expected to be actively involved in conducting literacy classes. Of the teachers interviewed in the survey, 73% stated they were teaching or had taught adult literacy classes. Of this number, 58% said they did not enjoy teaching such classes although most of them agreed that such instruction should be given by the teacher. An average sum of Rs. 41/— per month plus facilities such as lighting, teaching materials, living accommodation, radio and peon were listed as some of the remunerations they wanted for conducting literacy classes.

The majority of the teachers thought that their present teaching conditions could be improved by the provision of materials and aids for teaching. When asked how they felt a fully equipped university or college could assist them with their continuing education, 25% listed improved library facilities and 14% recommended scholarships.

Implications for continuing education :

The Survey indicates that the village primary school teacher is a rather restless and dissatisfied person. Many of them have limited educational opportunities although most of them express a need to study beyond their average tenth standard level. Perhaps whatever feeling of isolation they already feel is accentuated by the fact that they are isolated professionally as well as geographically. Over two-thirds of those interviewed said they would like to belong to a teaching federation. This is encouraging as is the fact that 80% of them state they want to make teaching their permanent occupation.

The correspondence study method ranks high among the teachers as the best and for many perhaps the only way for them to continue their education. A well planned correspondence study programme, combined with concentrated summer school courses at some college or university, would likely satisfy many of the expressed educational needs of the village teacher. The experience of Delhi University and of many foreign countries leave no doubts as to the immediate value of correspondence education for rural teachers. The vital question is 'who' will take up the task and 'when' will the need be met ?

The City Teacher

Three groups of female secondary school teachers were interviewed, totalling 78 persons ; the dominant age group was 26-30 years. About one-third held a master's degree and about 17% B.Ed. Virtually every teacher desired more education. When asked whether they were satisfied with their present main occupation, about 40% said they were not and the majority of them aspired to college teaching. Almost 80% of them thought that their present main occupation could be improved through opportunities for further studies and special training.

The interviewees said that the three ways a university could help them most in continuing their education were :providing library facilities; providing refresher and special training; and generally providing educational opportunities. Most of them wanted the courses to lead to a degree. Although all of the interviewees were full-time teachers, 70% said they did have free time totalling an average of three hours per day. Presumably this time could be used for formal educational purposes although 76% voiced a need for some education in home-related areas such as reading, house decoration, tailoring and cooking.

The months of May and June were, as might be expected, the most convenient months for them to attend courses. October was also a fairly convenient

time. Saturday was the best day of the week for study. The mornings and evenings were suggested as best times for meeting during the summer months whereas evenings were the best time during the winter. Most of the teachers thought that the Maharani's College located nearer downtown Jaipur, was the best location for holding courses.

Implications for continuing education :

Whereas the total number of teachers interviewed was quite small, some generalizations can be made on the basis of the Survey. For instance, the Survey points out that

(a) the majority of teachers expressed a desire for more education both to advance themselves and to obtain higher salaries.

(b) the teachers, like other groups, strongly recommended better provisions for libraries.

The age of the teacher may often affect a desire for further education. For example, one may speculate that since many of the married teachers represented a fairly young group, the demands of childrearing during the next ten years may take them out of full-time teaching. Such educated women can, however, play a very important role in the educatlon of the youth. In many foreign countries these women are able and often willing to teach part-time or to do substitute teaching. Many of them return to full time teaching after their children have reached school age. Educational opportunities, therefore, need to be afforded to women to enter teaching while at the same time more men should be encouraged to take up teaching. Numerous methods and increments might be offered to meet this goal.

Continuing their education is one way for a group to gain status and become "professionalized". This is not only needed, but also expected of teaching personnel. The public as well as its leaders place great demands upon teachers. Those in the 'profession' often complain that the public is too critical or does not really understand the situation. Both sides may be correct but apart from this, a good teacher is one who sees the merit as well as the need of making education a continuing process.

Areas for Research

Evaluation studies, depth surveys and long-term research must be a continuing activity of any agency that takes on the responsibilities of planning educational programmes for adults. Research in continuing education is basically but not always action oriented toward programming. There are many areas, especially part 'D' below that urgently require research.

These areas are :

A. *Institutions* : Research in this area would include such adult education [in]stitutions as agriculture and university extension divisions, libraries and voluntary [o]rganisations.

B. *Functions* in adult education. This research area would include curriculum planning, methods and techniques, administration, evaluation and fundamental education.

The area of adult literacy education holds great potentialities for research. For instance, it is known that factors which hinder these programmes include; lack of student and teacher motivation; instructional material is often too difficult to read or too inconvenient to obtain; teacher incompetence or disinterest; poor teacher or student attitudes; and inappropriate teaching methods and facilities.

Failures of literacy programmes are often particularly due to inadequate follow-up and evaluation in order to learn from mistakes. Any project, particularly of this dimension, must have built into it "safety valves" and "correction points". Evaluation does not just take place at the beginning of a project, nor in the middle, nor indeed at the end. Evaluation, as conceived by the good educator and the conscientious planner is continuous and never ending. To evaluate a programme, one must have carefully defined objective and in programming, these are based mainly on needs.

In India, some of the best research related to adult education, directly and indirecty, is being done by the National Fundamental Education Centre headed by Dr. T. A. Koshy. The Centre's pilot inquiry on "Village Meeting places" is very much realated to literacy education and adult education.

A basic requirement for skills in better farming is, of course, functional literacy. Without it the villager is seriously handicapped; to cite an example, a recent survey undertaken in Rajasthan by the Birla Institute of Technology and Science (1) found that in land holding and co-operatives the weaker section of the rurul community was not benefitting from reforms and services. It was found that 80% of the borrowing in a recent year came from money-lenders who charged an average of 21% interest; co-operatives contributed only 2.7% of the total borrowings. This was in part due to the ignorance of farmers. Of the farmers, 97% were unaware of the nature of their rights as laid down in the Rajasthan Agriculture Indebtedness Relief Act of 1957. To remedy this situation the study recommended more education and simpler reading material for the farmer and greatly improved training for officials.

Sometimes the reason for not doing research, particularly in the Fun area, is that there aren't enough funds for it. Such arguments often ignore the that research is very often economical investment. What justification is there in avoiding to do research on the one hand while on the other hand programm frequently fail for numerous reasons? Are these failings not economic wastage How much could they have been avoided if those responsible for adult programme looked upon evaluation as a continuous and never ending process? Success in programming is often dependent on a soundly based reply to the question "How are we doing?"

C. *Foundations* : This area of research in adult education would include history, philosophy, comparative and foreign adult education, and adult learning.

Research in social and educational physiology has revealed new knowledge of direct application to adult education. Conditions for learning, for example, are related to the learner himself, the instructor, other members of the group, the subject matter and the physical facilities. If these conditions are favourable, learning increases, generally accompanied by a positive attitude towards further learning. What effect does the clash of needs have on the learning process? Is there a relationship between the accurate identification of needs and the rate of drop-outs of adult students from educational programmes?

D. *Clientele* study. This area includes the study of needs, interests and numerous characteristics of the adult. A good example of this area of study is the depth study of participants and non-participants to discover the different motivational characteristics of each as related to sex differences, social status, income, age, prior education and other such variables. All this is related to the problems of reaching the undereducated adult. Related to this is the service research such as measuring the readability level of materials written for adults. Already a certain amount of this kind of research is being conducted by individuals and institutions in India.

The Panchayati Raj personnel is one clientele group that lends itself to further study. How different would the training of a B. D. O. be if he were viewed more as an educator and less as an administrator? What background deficiencies does he feel when he faces his tasks? Would he be better off trained in psychology, sociology, economics and adult education? What educational needs does he feel and who can fulfil these needs? The University of Rajasthan is presently trying to answer some of these questions by means of a mailed questionnaire sent to all Block Development Officers, Collectors and Extension Officers in the State.

Another area for study is the community. What are the factors within a community that affect individual needs? For instance, the character of urban life itself, occupational status, social stratification, and the number of formal agencies and voluntary associations.

Summary :

The above mentioned illustrations are meant to point out some of the characteristics of research and they have attempted to clarify the concept of its methodology. These may be summarized as follows:

(1) Research gathers new knowledge or data from primary or first hand sources.

(2) Research is systematic and accurate investigation.

(3) Research is logical and objective, applying every possible test to verify the data collected and the procedures employed.

(4) Research endeavours to organize data in quantitative terms, if possible, and to express them as numerical measures.

(5) Research is carefully recorded and reported.

Stops in the scientific approach may be summarized by asking five basic questions : what do you want to know? Where and how will you get the information? Who will collect the information? How will the information be analysed? What does it mean?

Generally speaking, there are three main classifications of research: the historical, the experimental and the descriptive. Adult education, as a field within the social sciences, does research in all three areas but particularly in the descriptive area. One method of collecting data in descriptive research is the survey method.

Considerations for further research

A great deal of research must be carried out in the area of adult education. This is the first prerequisite for any organisation that wishes to extend itself in time and space into the community. In this day of increased team work in most fields of inquiry, the identification of needs can be carried out co-operatively and in a team-like fashion between various skilled persons and numerous institutions. A number of points might be kept in mind, for instance, when planning and conducting research related to continuing education and the discovery of needs.

(1) More standardization of methods and procedure is needed for maximum comparability of results. Methods of collecting data also need to vary as does its source (primary and secondary) from which it is taken.

(2) More attention needs to be directed to the influence of values, for example, on the acceptance of new ideas.

(3) Carrying on research and examining the results is one way for an organisation to further define its role in continuing education. What should be the extent of its involvement ? What programmes can the organisation do and which ones should it do ? Having identified needs does not mean that one then sets about trying to satisfy all of them, giving everyone everything they want. It means that the organisation must have a definite flexible policy governing programming.

(4) Research should include both vertical or depth studies as well as horizontal or long-term studies.

(5) Topics for further study should include all aspects of the adult's needs as he is viewed psychologically, sociologically, physically and culturally. Many studies in this area can assist the organization in predicting enrolment.

(6) Research must be carefully planned for the terms of time and money. For instance, when one is planning for educational facilities, the planning should allow for the instalment, purchase and storage of research equipment. In addition, organisations which carry on adult education must be willing to experiment, particularly in kinds of programmes and methods used.

Broadly speaking, educational research should be viewed as having three broad purposes. These are :

(1) to stimulate more and better educational research;

(2) to encourage educators to utilize research findings, especially those relating to teaching and programming; and

(3) to facilitate co-operation between various groups in the field, calling for a reciprocal relationship between practitioners and researchers in adult education.

A very worthwhile and co-operative study which could begin immediately is a study of the alumni of universities and colleges in the State. It would seem that the above purposes could be partially met by a State Organisation of Adult Education. In playing its planning, co-ordinating and disseminating role, such an organization could disseminate research findings, finance research and secure consultants for studies.

A vital concern to all levels of leaders in secondary education should be to consider the secondary schools as a centre for community adult education. Again, a systematic study could begin immediately on this topic so that recommendations may be made and action taken at the earliest possible date.

While any adult education administrator must be a highly competent budget planner, he must at all times relate his fiscal policy to community needs. The overall purpose of identifying needs and carrying on research is to enable the organization to plan high quality successful programmes and in so doing meet the challenge of making learning for the adult a life-long process.

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1. *Land Reforms in Rajasthan*, Dool Singh, Students Agency, Birla Vidyavihar, Pilani, Rajasthan, 1964, p. 24.

N. K. PANT

Role of Correspondence Instruction in Indian Development

The establishment of the Correspondence Courses, as a pilot project, by the University of Delhi is indeed a novel experiment in the field of education in general and of the University education in particular. It was started in July 1962 to enroll and prepare students for B.A. (Pass) courses, being the first degree course in Arts and Social Science of the University of Delhi. The enrolment of Students has been progressively increasing from 1100 in 1962 and 1410 in 1963 to nearly 1950 in 1964. It has clearly demonstrated that there is great urge in people to improve educational efficiency. The need for nonformal education in India is indeed very great.

Mass Education for improving the quality of manpower

India is a developing economy faced with the usual problems associated with economic development. Among others the development and utilization of human resources is our most basic problem. Economic development is usually dependent on and accompanied by increasing capital accumulation and technical progress. It requires corresponding modification and improvement in the skill and quality of the manpower of the developing country. The need for expanding educational opportunities to cover a large section of population is very well accepted. However, if the expansion and improvement in educational system is not in keeping with the advancement in the technological progress, there will develop inevitably a shortage of the required type of manpower. In the absence of expansion of educational opportunities, both quantitative and qualitative, in a developing economy there may arise a serious shortage of skilled labour, of suitable managers and administrators and of trained teachers and instructors. The last three years of the Third Five Year Plan witnessed a very serious bottleneck in the whole process of development due to the shortage of technicians and required manpower.

Fundamental social changes are inevitable for the success of economic development of the country which is possible by mass education. Mass education requires, on the one hand, facilities of universal education for children and on the other hand, in a country like ours where large proportion of adult population is illiterate, it calls for programmes of functional literacy and of higher type of educational and training facilities for the illiterate and uneducated employed manpower and unemployed adults. We notice that there is great rush for admission to colleges and it results in overcrowding and fall in their standards of instruction and teaching. Effective programmes of adult education have yet to be developed in India which will create an impact in a realistic manner.

Basic problems of manpower in India and other developing societies

India and other developing societies are confronted with two persistent yet seemingly contradictory manpower problems. Firstly, there is shortage of persons with critical skills in the modernizing sector where technology is very much developed. Secondly, there is surplus unskilled and semi-skilled labour in both modernizing and traditional sectors. Both these problems get accentuated with the rising tempo of industrialization.

Categories where the high level manpower shortages exist

Let us examine the categories in which the high level manpower shortage exists in India and other developing nations. In the first place, there is a shortage of highly educated professional manpower, for example, scientists, agronomists, veterinary scientists, engineers and doctors. There are shortages of technicians which include nurses, agricultural assistants, technical supervisors and other sub-professional persons. The shortages are often more severe in this category than in the professionals because the demand in this category exceeds by many times more for senior professional personnel. The persons who are qualified to enter technical institutes are also qualified to enter a university. In India most of them may prefer it because of a higher status and pay accorded to university degree holders. Finally, there is also a shortage of technical secondary schools. The third category of shortage is of top level managerial and administrative personnel in both private and public sectors. In the fourth place, short supply of teachers and instructors for the regular educational system or for adult education programmes such as, worker's education or for technical education, particularly in science and technical subjects. According to Prof. Frederick Harbion, the shortage of competent teachers is a 'master' bottleneck, which slows down the whole process of human resources development and, consequently, economic development. Lastly, the shortages of

skilled craftsmen of all kinds exist in most of the developing countries, as well as senior clerical personnel, e.g., accounts clerks, secretaries, stenographers, etc.

How to get over these shortages

Initially, a newly-industrializing country can import high level and skilled manpower from industrially developed countries. In India we are receiving technical assistance from a large number of industrial countries of the west and from various international agencies. But sooner or later, each country must develop its own high-level manpower through expanding its educational system in certain directions. It should also set up institutions to develop employed manpower for the needs of economic growth by encouraging development on-the-job, seminars, workers' education programmes, adult classes, evening colleges and correspondence courses.

The promotion of effective training and development of employed manpower

This aspect deserves greater attention from planners, educationists, business and trade union leaders. The potentialities of this type of internal training are often underestimated by those who look to the formal educational system to turn out manpower with pre-fabricated skills of all types. Formal education is only the beginning of training and development in these critical skills which must continue over a lifetime. In view of rapid expansion in science and technology, the non-formal educational methods, viz., on-the-job training organised by large employing units, in-service-programmes of instructions, off-the-unit training in co-operation with the educational institutions, evening colleges and correspondence institutions for imparting instructions for awarding certificates and diploma for promotion and advancement, play an important role in the process of economic growth. In this important task universities can play an outstanding role in organising programmes of instructions, training and examinations.

In a period of national regeneration quantity is more important than quality

In the contexts of national development, 'quantity' becomes the first need and, if necessary, it may have to be achieved even at the cost of a slight deterioration in quality. The Soviet planners, when they were faced with similar situation in the immediate post-revolution period, had adopted a similar attitude. To meet the acute shortage of educated personnel of various categories, education was undertaken to begin with on a mass scale with significant fall in the standards. It is significant to note that the Soviet Union has been producing nearly 5% of engineers and very substantial proportion of its technical manpower through correspondence methods of instructions. With increasing industrialisation there is bound to arise an acute

shortage of middle technicians who are to handle the machines. At this level the quality of the technicians who are to do some simple type of repetitive work is not very important. It would be advisable, therefore, to produce five technicians of little lower quality than to produce only one perfect technician within the limits provided by time and investible resources. Obviously because it is always better to have all machines to be operated not-too-well, than to have one of them perfectly managed with the others lying idle. Thus we can definitely mark out certain levels of education where a little deterioration in standards is more than made up by corresponding increase in quantity and the consequent economies in costs. It may be emphasized, however, that it pertains basically to a situation of expediency and it should not be taken to be an argument disparaging improvements in the quality of education.

Correspondence instruction as supplementary aid to the existing system

To a certain extent the expansion is being made by starting second shifts in the same school or college building or by opening new sections in each class in the existing schools and colleges. There is, however, a limit to such measures. The increase in number of students in the educational institutions brings down the standards of education drastically and has an adverse effect on problems of discipline. For the rapid expansion of educational facilities we have to look for some other alternative method than the conventional class-room method. A scheme of correspondence instruction can be a possible answer to expand opportunities for higher general education and technical education. The efficiency in education through supervised correspondence instruction increases with an increase in number as opposed to regular education.

Correspondence instruction is a widely used method in many countries

The correspondence instruction is widely used for imparting education in school, university and technical education in many countries. Anything that can be learned from books can also be learned by correspondence. Nearly anything that can be spoken can also be written. The use of charts, graphs, diagrams and pictures can be supplementary visual side in the correspondence instruction. This method is used in U.S.A., Canada, U.K., U.S.S.R., Sweden in the West, in Ethiopia, Indonesia and Japan in Asia; in Australia and New Zealand and in some countries of Africa. A beginning has been made in India recently by the University of Delhi for providing instruction to prepare student for B.A. (Pass) course examination. Prof. V.K.R.V. Rao, member, Planning Commission, recently urged that non-formal

education through correspondence courses, evening colleges and part-time instruction is the only way of satisfying the desire of an increasing number of people for education without bringing down its quality.

Prerequisites of the success of Correspondence method

The first essential condition for the success of the correspondence method is that there are people in the country who possess keen desire to learn more and are able to understand the lessons and other instructional material sent to them by post. The second essential factor is the availability of qualified teachers to prepare sound instructional material. The third is an adequate number of instructors to provide instructional service to the students. A dependable postal service is the fourth requirement. The experience of the Directorate of Correspondence Courses, University of Delhi for the last three years has shown that the Indian postal system is reliable and efficient and we have all the other preconditions existing in fairly large measure in our country.

Advantages of Correspondence Instruction

1. Equality of opportunity:—The correspondence instruction extends educational opportunities to all literate persons regardless of age, wealth and circumstances. Those who have missed education for one reason or other can pursue without interrupting their employment. It has several other advantages over the resident instruction.

2. Economy in operation:—It is reasonable to believe that the cost per student is much less in the case of correspondence instruction as compared to the formal type of education. It is mainly so because in the correspondence method of instruction the investments on class-rooms, hostels, laboratories, big reading rooms and large campus area are saved altogether. Furthermore the whole establishment with its senior academic and administrative staff, building space and other equipment can be viewed as mainly an investment in fixed capital. It remains more or less constant in magnitude even when the number of students increases and only involves printing of a large number of lessons and more persons for correcting the response sheets of the same. None of these operations would require any significant percentage increase in the total expenditure relative to the increase in the number of students. At the same time with a more intensive use of the fixed equipment, the costs per student are likely to show a gradual downward trend till the utilization of the fixed equipment reached the optimum level. On the other hand the cost per student in case of regular education is much higher and tends to remain almost at

the same level when the system expands. A regular college has to grow in all its aspects—building, administrative staff, academic staff, furniture etc.—with an increase in the number of students so that costs grow almost proportionately to the number of students. The greater economies can be effected through better and more efficient administration of the courses and by working in closer co-operation with the universities and various other industrial and academic institutes resulting in the sharing and more economic utilisation of the available resources (like, laboratories, staff, etc.) to the mutual benefit of both. This will lead to further reductions in the cost per student.

3. Convenience to students: An important kind of economy resulting from correspondence study is the avoiding of the loss of earnings of students during the period of study which is inevitable in case of college education. The students find it economical as the study is mostly done at home and time in travel and class attendance is saved for productive study.

4. Reduction of wastage of national resources on education: In correspondence instruction the wastage of nation's money and effort is considerably reduced. The incompetent and lazy students who lack inner discipline and urge to work hard to learn the subject and to finish their study drop out quite early. Usually such students discontinue their studies in the first few months rather than at the end of the course. The competent and earnest students, on account of well-prepared lessons and individual instruction, are likely to show better results in the examination. The proportion of successful candidates is often higher in the correspondence system. A well known criticism against investments in non-material projects like health, education, is that while these immediately generate incomes, do not engender a corresponding increase in material output. Such investments, therefore, result in aggravating the inflationary tendencies which are usually present in a developing economy. In case of correspondence instruction in Delhi University nearly 85% are employed. This would be a case of the "labour" of the country ploughing back a part of its earnings in self-improvement and thus adding qualitatively to the human resources of the country. However, this type of analysis would further suggest that measures should be taken to reduce the total cost per student to the minimum and at the same time increase the portion of the unit-cost defrayed by the individual to the maximum within the limits of feasibility. This policy, if at all adopted, should be implemented without countering the aim of universalisation of education.

5. Flexibility in correspondence instruction: Perhaps no tenet of education is more widely held than that education must be centred round the individual. It is

apparent that what is needed in an educational device which is sufficiently flexible to provide simultaneously for individualisation in terms of student's ability, is a large variety of courses offered and adjustments to time and space. The correspondence study can do so. It can be adjusted to varied levels of ability or background, can present practically an unlimited variety of subjects and permits study at any hour or at any place. No other educational procedure yet devised begins to approach this degree of flexibility.

This all-round flexibility of the scheme has some very important socio-economic implications. For example, a certain young man of 17 may be capable of availing himself of particular educational opportunity but another person could do so only after he is forty years old because of various reasons, like, lack of money, absence of opportunity or apathy to learn in his younger days. But even though the latter attains the ability to receive education after 23 years we can place both the students at par in our scheme even though time separates them rather widely. We, thus, are, in effect, having a mechanism which equates abilities to avail of an opportunity over time. Thus the human resources are being improved whenever they acquire the ability to improve and the fact that the correspondence courses do not require any particular spacetime conjuncture, the opportunity is unhindered. This makes for the recovery of talent which is likely to be wasted in the absence of such opportunity. In addition to this, the scope for bringing in some of the far-reaching changes in the educational pattern is facilitated on account of the immense flexibility that this method offers.

Correspondence instruction is a hard method:—An important disadvantage of this system is said to be the loss of campus life and 'personal contact.' In case of Indian universities and colleges this may not be an important criticism. The "campus life" in many colleges is almost non-existent. The most perceptible loss for the correspondence student is that of class lectures for which written lessons are substituted accompanied by periodical personal contact programmes. The correspondence study also lacks group motivation and is definitely a 'hard' method which makes certain demands on the student. It is true that all correspondence students do not develop equally and some fall by the way-side because they cannot or will not exert the necessary effort. But those who complete a correspondence course in a satisfactory way can be said to have made some gain in developing at the qualities of self-reliance, resourcefulness, initiative, persistence, concentration and thoroughness, as well as, in clear presentation and self-expression.

Personal contact programme:—In order to overcome the hardness of the correspondence instructions the Expert Committee on correspondence course has

recommended that there should be personal contact between teacher and students as an integral part of the course. The classes should be organised on a tutorial basis in preference to lecture method. The students may be encouraged to express their ideas about their difficulties freely and frankly to their teachers. The Expert Committee further recommended that such programmes should be organised in a university or local educational institutions near the residence of the students concerned. Such a measure would also help in bringing the students of correspondence courses living in one city or area together. It would further generate useful corporate life among them for the advancement of knowledge and education. The contact between teacher and taught would also decrease drop cuts and improve students' response to work and stimulate them to pursue their studies more intensively. It would eventually create a large fraternity of the students of correspondence courses.

The Expert Committee on Correspondence Courses also recommended two supplementary aids to the personal contact between teacher and taught. Firstly, organising refresher courses during holidays in the institution organising the correspondence instruction. These would be like summer schools organised by most of the educational institutions in the Universities in the western countries. In refresher courses the instructors and students could come together and lectures, seminars and tutorials could be organised during the course. The students will have an opportunity of experiencing the campus life by staying in the hostels which are likely to be available to them at nominal charges. The Directorate of Correspondence courses, University of Delhi has very successfully organised refresher courses during the summer holidays for 21 days every year in Delhi. Secondly, the personal contact programmes in different regions of concentration of students in collaboration with the local educational institutions.

Utilization of radio and television as supplementary aids to lessons:—The use of radio and television as supplementary aid to lessons and text-books used in the correspondence courses would bring about a great improvement. The Expert Committee on correspondence courses held that this will raise standards in spoken language and will correct a too easy reliance upon the written words in the correspondence courses. These aids will ensure a high standard of education and make studies more lively. The Directorate of correspondence courses in the University of Delhi has so far been unsuccessful in persuading the All India Radio to help in this great education enterprise. In the past All India Radio adopted a conservative and unimaginative attitude to the request of the correspondence courses of Delhi University to organise programmes of talks and discussions for the correspondence

students in particular and for all the graduate students in India in general. There has been a change in general policies of All India Radio now and let us hope it will be possible to get the assistance of this powerful medium of mass communication for correspondence instruction.

The problem of fall in education standard in correspondence instruction

A section of the intelligentsia in our country has a feeling that education through correspondence will lead to a fall in the standards of education as this would enable students of a very low calibre to enter universities. No doubt, this argument may have some validity. But does not this argument apply to the other lines of expansion, say, the opening of new colleges? Is it not a fact that these expansions inevitably allow students of low calibre to enter the university colleges? Would not this lead to an acute shortage of teachers in the colleges which will be manifesting itself in a gradual deterioration in the standards of teaching? Do not these factors lead to a fall in educational standards? The group of students getting admission to the correspondence courses is superior in maturity and responsiveness to a similar group in the colleges. Further a very substantial number in the former group are earning their own money and hence are being aware of the worth of money they are spending on education. They are likely to be less careless and indifferent about their studies. Furthermore, individual instruction in correspondence courses is another check against fall in standard. One-to-one tutoring is widely acknowledged as the most advantageous system of learning. A student is regularly in touch with his tutor and can ask as many questions as necessary. Finally by having the same syllabi and examinations as for regular students it is possible to ensure adequate standards in the correspondence courses.

Only one institute for correspondence courses

The question of a set-up for the conducting of correspondence instruction and its scope usually presents confused thinking. A large enrolment of students for B. A. (Pass) course in the Directorate of correspondence courses in Delhi University for the last three years led many educationists and persons in authority to believe that many more universities should start similar correspondence courses. This problem needs careful consideration in view of the peculiar features of correspondence instructions as discussed above. Should there be one institution with its jurisdiction over the entire country or should there be as many autonomous regional units? It has already been explained that economy in correspondence instruction can better be achieved if the number of students enrolled is fairly large. The larger the number the greater the efficiency in the correspondence method. One agency can administer with greater efficiency preparation of lessons and other instruction

material and their mailing out. The lessons are sent by post to every student and the postal charges are the same throughout the country. As the number of students increases in different places located at long distances from the headquarters of the correspondence institute, it may be necessary to develop regional centres to organise week-end contact classes and lectures. The refresher courses could also be organised on regional basis to provide opportunity of personal contact between the teacher and the taught. It will be harmful to allow the same courses to be run by many universities and educational institutions. It will lead to a rise in the cost of correspondence education per student due to an increase in the over-head costs. It will not provide any improvement to have many agencies and on the contrary it will reduce its efficiency by increasing cost per student and lowering the standard due to unfair competition among them.

A single unit to operate throughout the country will foster the idea of national integration. The Directorate of Correspondence Courses in Delhi University holds annually personal contact programmes for 21 days in Delhi which has been found as an inspiring opportunity for national integration besides being very useful and very refreshing for the students for academic work and community living.

Democratising Education: The correspondence study extends educational opportunity to all literate persons regardless of age, wealth, or circumstances. Education through resident institutions often remains the privilege of the persons belonging to the upper income group and the students of lower middle and poor families fail to take advantage as their parents cannot afford the cost of higher education. Once a person is in service, it is seldom possible for him to join as a full-time student. The evening classes in educational institutions are limited to a few urban centres. The correspondence instruction, thus, occupies a high place on the list of institutions that are democratising education. The correspondence schools, in the western countries, are widely accepted among the most effective democratisers of the educational systems.

In India we have pledged to develop our country on a socialistic pattern of democracy. It is necessary to give the correspondence instruction a fair trial and develop it to fulfil expanding educational needs of our developing society. It has been noticed in the Directorate of Correspondence Courses in Delhi University that some students had to discontinue their studies or could not join it because they were refused permission by their employers. This raises an important issue pertaining to the fundamental right to improve one's knowledge and learning. The freedom for pursuing knowledge and education through correspondence instruction should be granted and assured by the society.

J. C. MATHUR

Continuing Education of the Professional People

University Education in India is beyond question identified with the preparation of men for professional work. This identification has been so close as to expose Universities to the criticism that they have failed to contribute to the enrichment of other sections of society, particularly in the rural areas. In fact, most sectors of society are mutually dependent and, therefore, by concentrating upon education for professions, Universities have directly registered a strong impact upon those for and with whom professional men and women work.

Today, however, it needs to be examined if the *initial* training and preparation of young people for occupations of professional level is all that Universities need to do. Aren't alma maters becoming like mothers of those beasts who cease to have motherly relations with their young ones as soon as they can feed by themselves? Moreover, in an over-changing society which grows complex and mysterious at every turn of the year, professional men need guidance and illumination almost throughout their careers.

In developing societies like India, such guidance or "Continuing Education" for professional people has a special significance. There is a tendency in some circles of Adult educators to regard continuing Education as a matter of secondary importance for developing societies and to treat it as a concern primarily of developing societies. The issue is not quite so simple. In the first place, in India and in some other countries, the Freedom Movement itself was the work of leaders who were originally drawn from the professional classes. Perhaps 70 to 80% of these leaders began their lives as lawyers, doctors, etc. After the achievement of freedom, the responsibility of professional classes has to be as high in these countries if not higher than that of similarly placed personnel in developing societies. Planning

and production have to cover in a short time stages that were spread over a long period in the developing western societies. Moreover, the wide gulf between the intelligentsia and the primary producer and worker calls for far more detailed planning and anticipatory implementation programme. Again co-ordination and contacts between various branches and activities that are taken for granted in developing societies have to be specially promoted in emerging countries by professional people and leaders who should be capable of having an overall view of things. Finally, the professional classes have to set an example in the art of living, since for various historical reasons, imitation of the urban way is a common phenomenon in developing societies.

Various definitions of "professional" man have been attempted. In a symposium on continuing Education in profession held in the University of British Columbia in October, 1961, a number of scholars suggested, what may be called marks of identification of a professional man. Some of the suggestions were straight forward and some sophisticated rather than illuminating. But, to my mind, the following among the characteristics of a professional man attempted in that symposium would apply in any situation.

(a) A professional man should have a high level of general education. It may not necessarily be a University degree but the level should be the same.

(b) The work of a professional man should involve thinking, planning and organizing ; in other words it should call for a coherent use of superior mental faculties.

(c) His work should be permeated with ethical values, such as discipline of the body of men to which he has the privilege to belong and the observance of a code of honour such as those of doctors.

(d) A professional man has to assume leadership and with this leadership he has to carry burden of responsibility.

We thus see that the uses of knowledge and the pursuit of principles are the foundations on which the structure of professional life rests. One can see how different it is from the role of a politician for whom power (not necessarily corrupting power) has to be the guiding principle or of a worker for whom manual activity provides the principal basis of a career. It would be false to consider knowledge principles to be necessarily superior to power or manual work. But, undoubtedly, these two features determine the central role of Universities in the building up of professional life in the country.

Universities had, in the past, been confining their attention to the intial training. Men in various professions in advanced countries also turn for continuing Education to professional or service associations, in the first instance. These associations, formed originally to protect service interests, later got involved in the laying down of codes of conduct. To these two functions has been added in recent years a third one of providing educational material and information on latest developments for the guidance of their members. This service has taken various forms, such as providing libraries, arranging conferences and conducting specialised studies. The second source of continuing education to professional men are journals. Professional journals subsist on specialised advertisements and contributions by experts. Someone has called these journals "hail-storms of facets of knowledge that impinge upon a professional man". The extent of the readership of these professional journals is perhaps an index of the stage of modernization of a society. Another important source of Continuing Education is "Advertising Literature". In countries like United States where commercial firms and industrialists in the private sector have to compete for survival, publicity consists not merely of slogans that boost a commodity. A more practical approach is to bring out brochures and notices which are packed with information throwing light upon recent developments. It is an investment that the manufacturers find highly remunerative.

In recent years, professional men are beginning to turn to universities for what may be called a "process of renewal". This has been the result of a realization on the part of decision-makers in big organisations that their high executive should have contacts with uninvolved but deeply informed minds that can subsist only in the environments of a University. But universities also have found it necessary to extend their horizon and found a new purpose in establishing contacts with men of mature thinking and practical experience. It is thus that in American and other universities professional men are admitted for post-graduate training and even research. At the same time, universities are contributing to the general enrichment of the personality of professional men. For this purpose, courses in Liberal Education, on Civil Literacy and Public Responsibility are being organised. In other words, universities are able to provide both specialised training at the highest levels and liberal education as a stimulating environment. Both these are part of a process of renovation and have an advantage over the other three means of Continuing Education (professional associations, journals and advertising literature) because the participants are transported into a different atmosphere and move, for the period of the training, in groups that belong to a different world, thus

establishing a vital link with the world outside the narrow and restricting limits of specialised professions.

Universities in India have so far been so little concerned with Adult education, particularly of professional men, that a discussion of the methods that they should adopt in this field would seem to be premature. Nevertheless, even in their present preoccupation with the building up of the new generation to take up responsibilities of life, they would stand to gain if they become conscious of the techniques which can be of practical value to men in professions. Of these techniques, the first is the imparting of professional competence. Now professional competence does not necessarily mean ordinary know-how. It means an understanding of the deeper layers of the subject-matter. Efficiency of a person no longer depends only upon experience and command of precedents; accretions to professional knowledge are taking place every day and it is in the University libraries that this enrichment can be possible. The second skill is that of analysis, criticism and judgement. Professional men working in the hierarchy and discipline which they serve, often run the risk of losing their capacity for questioning viewpoints and welcoming disturbing probes. In universities this is a daily fare. This stimulating effect upon the man in a position of leadership can hardly be overrated. Thirdly, nothing makes the mind more resilient and the sense of responsibility sharper than a holiday from routine. To a professional man, a university can provide this liberalising experience, first by enabling him to move among heterogeneous groups and secondly by arranging top level invitational seminars where professional men give as much as they receive.

None of these three techniques by themselves would succeed unless universities opening their arms to men from professions are clear about the aims of the continuing education that they wish to give. They would be duplicating the work of other organisations if improvement of professional competence were to be the principal criterion of the work among these adults. In fact, excessive emphasis upon professional competence might raise the walls of specialisation. It might divide, what has been called by Whitehead "the seamless coat of learning". It is far more important that the professional man should be made sensitive to the wider implications of his decisions and actions. He should become aware of the inadequacy of specialisation and the growing interrelations between various branches of knowledge and professional activities. He should have the capacity to switch over every now and then from his function as a professional man into his role as a mature and enriched citizen. He should combat the commonly-held notion that "taking shop" everywhere is a natural and unexceptional behaviour. He should have the ability and aptitude for communication with those whom he has to lead

and among whom he has to work. Such an understanding with his team, his clientele and the public can come from acquaintance with general cultural environments, social set-up and behaviour. The language of communication is not merely one of giving orders and instructions.

How has a beginning to be made of Continuing Education for professional adults in Indian universities ? Men in the services, particularly the superior services, have a weakness for regarding themselves as "all-knowing ones". This attitude crystallised all the more after Independence when able bureaucrats have had to work with politicians who, in spite of their experience in public affairs, are, by no means, their equals in professional competence. An unexpressed sense of superiority under the cloak of an equally false sense of modesty is a common weakness of bureaucrats. It is not going to be easy to convince them of the usefulness of the process of renewal in a university: they are bound to be sceptical. Some attractions may have to be offered such as the sabbatical year which may be treated by them as holidays but of which the toning effect would be eventually recognised by them. Another approach could be to men of professions as alumni. Memories of days of youth spent in colleges and universities could be exploited for get-togethers. This kind of loyalty could not be only a link in the interest of the institutions but also a motivation for learning. Perhaps, the most important argument which universities can advance is that men in various professions in India today are also men in possession of leadership and that leadership is not merely confined to political parties and the legislature. In a society like ours, life of this generation as well as of the generations to follow is being rebuilt from the foundations. In this process professional classes have to play a leading part because of the unfortunate gulf between the sophisticated and knowledgeable middle class and the vast mass of unlettered and tradition ridden people. Therefore, men of the professional class have to set a pattern of living. As in ancient India, so, to some extent, today the complete citizen has to be a man of parts, sensitive to various arts, discriminating in taste and endowed with a comprehensive vision. For him, personal improvement is an essential ingredient of social betterment. Dag Hammarskjoeld has named ours as the Age of Responsibility. One is justified to call it also the Age of Learning. The two go together and it is for universities to bring about this synthesis.

J. R. KIDD

Continuing Education and the Educational Authority

Just before I came to India I visited the United Nations in New York in connection with International Co-operation Year.

Riding in a taxi from the air-port we were talking about "higher education" and the cab driver joined in the conversation. It was his opinion that a university education is a priceless possession although he had never been to college. He declared: "If you don't have a college education, you sure have to use your brains."

Ready or not, like it or not, whether we have spent time at a university or not, we are all in this predicament. Change now occurs so rapidly that none of us can stand aside from this responsibility.

Once at a Unesco conference, England's Minister of Education quipped: "Educators of the world *Unesco*, you have nothing to use but your brains."

Our task is not just the nourishment of excellent brain-power but keeping it in constant use. In other words continuing education. And not just for the elite, but for everyone, including us.

This paper will be about continuing education and the opportunity, perhaps the responsibility of the educational authority and the teacher, for it.

Words and Deeds

One of the deepest of all valleys is that which often separates words and action, speeches and implementation.

If one were to judge the content of many resolutions, he would be certain to conclude that every adult in the world who wished to continue to study, could have his chance. However, acts have not kept pace with words.

Still, we need not indulge in pessimism. Actions do begin with thoughts, which are expressed in words. Because of our impatience to do better, we ought not to miss the significance of what has been accomplished in a comparatively short time. When the Indian Adult Education Association was founded in 1939 only five other countries had any kind of a national office or much programme that was significant.

Yet, when the Unesco World Conference convened just 21 years later in Montreal, the delegates unanimously affirmed : "Nothing less will suffice than that the people everywhere should come to accept adult education as a normal, and that governments should treat it as a necessary part of the educational process of every country."

To some, back at home, this seemed like an extravagant statement. However, less than a year later, representatives of teachers and educational departments from all over the world met at a Conference of the World Confederation of the organizations of the Teaching Profession in New Delhi and applauded the Indian Minister of Education when he said : "Adult Education must occupy an important place in the national system of education. It must become an essential and integral part of the total educational system of the country."

And just four years later, at a General Conference of Unesco, official representatives of 120 countries formally approved, without a single dissent, the same proposition. They went further, they said that all forms of education up to the very highest ranges, should be made available to any adult who has the interest and capacity and the determination to work.

So much has happened in a few short years.

This is the beginning of a new chapter for mankind, this means that everywhere in the world mature people who have the will to learn will have the right to study.

They will have the right. But will they have the opportunity ? Do men and women in the villages of Rajasthan, or in Kota, or Jodhpur, or Bikaner have the opportunity ? Only in part.

Why not ?

First, and obviously, it will take time, effort, money and thought to provide many new forms of educational service.

When a Texas millionaire asked the President of Harvard University what it would cost to establish a new Harvard, he replied : "One hundred million dollars,

but it will take a hundred years to do it." No Harvard can be created overnight at any price. Yet several hundred universities, some of them already exhibiting a splendid record of achievement, have been built in India and round the world in the past two decades. Nor can an adult education programme worthy of the State of Rajasthan be established overnight. But experience elsewhere, in the Province of Nova Scotia in Canada, in the State of Michigan in the United States, in West Germany, in Russia, in the Phillipines, in the West Indies, shows that when there is a will, and sustained effort, there can be extraordinary achievements in a decade or less.

The decision has been taken—it must be done. There is evidence that change can come in a relatively short time.

What are the main road blocks to change ?

There are several, of which I will mention only the most important. I shall limit myself primarily to those that effect the teachers and the schools.

First, misunderstanding. Many people, many teachers even, have not thought about, do not understand what is meant by continuing education. They may even look on education as something that happens to a child, like "catching the measles", not as the continuous development of the intellectual and spiritual powers of people. Or they may equate adult education with primitive forms of literacy, or with some remedial task. They do not yet comprehend that by adult education or continuing education we mean all of the forms of education and culture that a man may need for his growth as a man and as a citizen.

Secondly, some people actually believe that adults cannot learn, that effort spent upon the education of adults is wasted.

Others fear the opposite. They acknowledge that adults learn effectively but do not want them to learn because this will make them more independent, harder to control or victimize. Some politicians and trade union leaders as well as money lenders want people to be much as they are.

For a century or more the East India Company and the British Government failed to provide adequate education in India for fear of the consequences. The extension of adult education was opposed in London as well; one British Lord argued against an Education Act in 1850 because it would make the lower classes "insolent and refractory instead of content with their lot in life."

This is an old, old, story, and there are still modern day examples.

Some teachers oppose the spread of adult education. They seem to fear that they, the teachers, will be burdened with heavy additional responsibilities. Even if continuing education is desirable, they argue, that is no reason why teachers should always be obliged to make the chief sacrifice.

Some also seem to believe that if there is to be an extension of education for adult, this will cut into the funds, already too scarce, now available for the schools. Others maintain that the schools are not designed for and cannot administer effectively the education of adults.

Some of these roadblocks are real, others are just shadows which will disappear if faced squarely. But when a man fears something, even something that is unreal, this can be as formidable a barrier as the most stubborn fact. The strongest chains are those with which men fetter themselves.

Now I have asserted that not only has an irrevocable decision about adult education been made everywhere in the world. It is also true that the history of many countries clearly indicates the effectiveness and value of adult education.

Let me review some of the considerations that lead to this contention. I have presented them in the form of propositions, not to be dogmatic but for the sake of clarity.

Some Propositions about Continuing Education

Adults have a capacity for learning and make excellent students. Of course the demagogues are right. With learning people are less likely to be mere dupes or pawns. They tend to resist compulsion. Education may make a man discontented with his lot, and, if his lot ought to be changed, some discontent may be an essential prelude to action.

However, men learn more than facts and skills, they learn attitudes. There is mounting evidence to show that in respect to such attributes as understanding and tolerance those with more education tend to display more responsibility. The Montreal declaration from which I quoted earlier, puts it "Mutual respect, understanding, sympathy are qualities that are destroyed by ignorance, and fostered by knowledge." Now I am sure that you can give examples to the contrary. I also know men and women who have had little formal education but whose attitudes and behaviour are exemplary. But the general case still stands unchallenged, those who know more, and participate more in affairs, develop a capacity for responsibility.

The best safeguard that adult education will not compete for scare funds with the schools is provided when the school authority engages in adult education.

This proposition is true for several reasons. While you cannot offer good education, or good anything else without spending money, the education of adults through the schools is comparatively inexpensive. The class-room and facilities are already provided; it costs relatively little to keep them open for additional hours either at night or between school terms. When schools are open for adults as well as for youth, administrative costs of adult education are kept to a minimum. If schools are designed for the use of adults as well as youth, excellent facilities can be provided at no, or very little extra cost.

Moreover, adults are parents. The adult who is himself receiving further education, is better able to value the school and is more likely to support measures for its improvement. The best friends that teachers have are the people who appreciate education growing out of personal experience.

Since the schools are provided from tax funds, they are paid for by the citizens. The schools represent an expensive investment. Increasingly, citizens will demand that full value be received for the investment. The richest people, the Americans, are now insisting that the schools of the land be used for all possible purposes. When citizens of India learn, as some are learning, that schools in Russia, in the United States, and in Britain may be used sixteen to eighteen hours a day, some of them twenty-four hours of the day, they may want to know how long their schools are being used and for what purposes.

There is another side to this. Occasionally strong special interests such as labour unions or professional societies have demands that since they pay taxes, special schools should be built for them. Where such demands have been granted the result is competition for the funds voted for education. But where the school administrator is already providing education for adults he is able, legitimately, to set his face against special pleading, duplication and waste of resources.

The school authority can do an excellent job in providing Education for adults.

If you doubt seriously the capacity of the school authority to serve the educational needs of adults you may not be impressed with any argument of mine. What you should do is to visit classes in the Soviet Union, or Czechoslovakia or the United States. You may be astonished by their excellence.

Of course some obvious conditions must be laid down if there is to be good quality. Adult education is a special field of work. It should be administered by someone who has special experience, teachers should be carefully selected and trained, facilities should be adequate for adult use. You don't put a large man in a desk designed for a boy, and you don't give a mature man the kind of intellectual

fare that nourishes a boy. There should be sufficient books, audio-visual materials and services. But these conditions are equally true if your objective is to teach Hindi, or mathematics to pre-school children.

The Nation that used its schools for the education of adults has a remarkable asset in times of national emergency.

Have you ever considered why it was that Russia after 1917 was able to cope with a very high incidence of illiteracy in barely two decades, and why the program did not stop with the mastery of a few elementary skills of reading but carried men and women step by step to a second and third and fourth stage. Because of compulsion and coercion ? In part, perhaps. It may be easier when a new form of behaviour can be demanded. But also because Russia employed all of its schools for the education of men and women as well as for children and youth. These are the schools where Nikita Khruschov secured all of his formal education; he could neither read nor write when he was twenty. Literacy classes were not dependent upon the enthusiasm of a few dedicated people in a handful of groups using borrowed facilities. They were held in the finest schools and museums, under the direction of the outstanding teachers.

Or have you considered the manner in which thousands of men and women in Jugoslavia have been given sufficient understanding and familiarity with science so that rapid progress could be made in production and technology. No attempt was made to give the citizen a scientific education, but he was helped to feel at home and able to cope in a society transformed by science. This was done, in a few years, in the schools of Jugoslavia.

Examples need not all be drawn from Communist countries. Let us take the United States. In 1965, in that country, the Government has planned a massive attempt to give education to millions of people who may have had a year or two of schooling but, who, in reality, are "functionally illiterate" not able to take or hold jobs in modern industry, or keep well enough informed to vote intelligently. And the program is moving forward quickly, because in every town and village there are rooms and librarians in the school house, and at least a nucleus of trained staff for the classes in fundamental skill and citizenship. The "evening institutes" in England have also been used, or in the case of an emergency may again be used, as centres for training and morale building.

Can you think, in the present emergency in India, of the value to the nation if a centre for instruction, for training in various skills, and for exchange of news rather than rumour, could be opened up over night in every Indian village ?

Such a net-work of schools for the parents as well as the children is an asset in peace-time and may be the strongest possible bulwark in a time of national danger.

There is no incompatibility between organizing adult education through an educational authority and through voluntary associations.

It is often stated that adult education is a voluntary enterprise. Of course most forms of learning for adults occur as the result of the decision of the learner. He chooses to learn, or not, although of course there may be "extrinsic" motivation in the form of awards, certificates, a larger income, or even coercion in the cases where, if he does not take further training, he may be discharged or fail to win promotion. Not only is adult education usually a voluntary act but many of the agencies that have pioneered in adult education have been voluntary organizations. The Workers Education Association in the United Kingdom, Chatauqua in the United States, Frontier college in Canada, to name three examples. In India there are notable organizations, Literacy House in Lucknow, The India Adult Education Association, the Mysore Adult Education Council, for example. No thoughtful person would ever want to inhibit or jeopardize the work of such agencies; we need more of them.

However, the initiative by educational authorities in undertaking activities of adult education rarely, if ever, has led to any competition with or curtailment of voluntary enterprise. On the contrary, it is in such countries as England or the United States or Norway where the educational authority is extremely active that voluntary associations are most numerous, where they receive support from Government and are able to obtain greater results. One mark of a good adult education programme by the State authority is the support and service that it provides to voluntary associations, support in the form of grants, or programme materials, or educational leadership, or research and evaluation. Well planned programmes by state or local authorities will result in more and better voluntary efforts

Continuing education means that various stages must be planned

We are all aware of "literacy campaigns" that failed because they stopped almost as soon as men and women had mastered a few elementary skills, and no reading materials, at an appropriate level, were provided.

This calamity is equally possible with a concept of continuing education unless those responsible ensure that there are libraries and broadcasts, and courses and study programmes available at various levels so that learning can be truly continuous, so that a man or woman at any stage in life can find an outlet for his educational interests and needs.

To offer such a comprehensive, many stage programme requires the leadership, and the resources of the state voluntary associations can assist but they are not able to offer the breadth and depth and variety demanded.

One of the most "revolutionary" plans for education has just been announced by China. The Government of China has accepted the notion of continuing education and carried it down to the beginning of the secondary schools. With a very few exceptions, all young people will attend schools part time and be employed part time during their entire secondary schools career. At the age of eighteen, or twenty-five or forty-five, when they are ready, they will be entitled to go on with further studies, some of them leading to university, others not. Courses and the necessary educational materials of all kinds will be available in the village or commune or city wherever a man resides. This plan is expected to take at least a decade to introduce and become effective.

It is not necessary to accept such a plan of secondary education (which many people may criticize on other grounds) to be fascinated with an experiment of designing a many stage educational programme for hundreds of millions of people. Whether this experiment succeeds or fails, we should await the results with interest.

Teaching adults is a privilege, not a burden

It simply is not true that when a school authority engages in adult education that every teacher will be dragooned into spending long hours every evening before another class. How could such a notion have had such widespread circulation ? If you think about it for twenty seconds, you know that it couldn't be so.

First, many teachers do not have the taste for, the zest for, the capacity to work with adults. They need not, indeed they ought not.

Second, when a school authority develops an adult education programme, an effort is made to seek out many talents for teaching engineers, agricultural field men, business and professional men, housewives, men and women with some special talent or experience, teachers and professors who have retired or are soon to retire. Of course diligent search must be made for suitable staff but, in most places, such teachers can be found.

Third, in those schools where a major programme is offered for adults, specialized adult teachers are often employed. If you had been attending a school this afternoon in Kiev, Russia, or Flint, in the United States, or Vancouver, Canada, you would have seen some of the teachers arrive at three o'clock, to serve until

midnight. In Russia the best and most experienced teachers are reserved for the education of adults.

Even if your school begins to engage in adult education, you, yourself, may not be called upon to teach adults. But, if you wish to do so, and prepare yourself, you may have the opportunity. In some places there is modest payment for this extra service; in some places the time is volunteered. However, even when paid, few adults teachers that I have ever met carry on this work simply as a supplement to income. If that's all you want there are probably other and easier ways to earn extra rupees. Most teachers of adults continue in this work year after year because they find it satisfying. It is stimulating to deal with mature people, to learn from them as well as teach, to have no power over the student other than the curiosity you are able to arouse in him. Many adults, though of course not all, are full of a yearning, a zest for learning, respond to guidance and show admirable progress. It is a very satisfying kind of privilege to guide them in continuing their education.

I have mentioned that people other than school teachers also teach adults part time. But the leaven of education is maintained by the person who makes teaching a career. A teacher is naturally concerned about salary, conditions of work, security, just as much as is any trade union organizer. But the teacher also belongs to an ancient and trusted profession. The mark of any profession is not the money that its members can earn. Not at all. The marks of any profession, law or medicine or engineering or teaching, are just two: the continuing education of the members and the possession of an ethic. For teachers, the ethic is to hold high the lamp of learning in every field. That you will say is a cliche, and it is, but cliches sometimes are simply ancient truths. It was Manu who stated the goal hundreds of years ago: "To carry knowledge to the doors of those that lack it and to educate all to perceive the right."

One of the most compelling reasons for a teacher to take part in adult education is that it influences his own continued education. Overstreet once warned that no teacher who has ceased to learn ought to be allowed near students who still enjoy their capacity. A great Canadian educationist, M. M. Coady used to say "that a man who has ceased to learn ought not to be allowed to wander around loose in these dangerous days'."

Summary

We have noted that all countries have now accepted the point of view that adult education should be provided as a regular part of the educational system.

We have also noted some objections but, after examining the facts, have dismissed them.

Let us now summarize briefly some of the advantages.

For the adult. He is able to find, close to his home, a programme through which he may be able to prepare himself for a change in his vocation, for his role as a parent and his responsibility as a citizen.

For the School. We have noted how the school is able, almost as a biproduct of adult education, to obtain the understanding and support of the enlightened citizen. Frequently, as well, the programme offered to adults is experimental and may lead to new activities in the school curriculum for young people. Over a period of just two years, in a board of education I know, many new activities have been added, such as sports and physical fitness, local history, comparative religion, archaeology, the arts. The entire science curriculum has been improved and extended, partly with the aid and support of parents who are engineers. One other result was the amendment of the examination procedure.

In particular, school programmes for adults often result in the development of effective education for citizenship and a more satisfying use of leisure.

For the teacher. He has the opportunity to obtain the satisfaction of assisting other mature people to progress, the stimulus that comes through interaction with people of different experience, the encouragement of continuing his own education.

Conclusion

All over the world there is now an acceptance of the concept of continuing education that everyone will pursue some form of learning all through life.

Simultaneously a trend has developed for school authorities in many countries to become the major provider of education for adults.

For the teacher and the school administrator this is not a threat, this is an opportunity.

What we are witnessing is really nothing new for India. Lifelong learning is not a novel concept here. Today it has become common for students of all ages to travel thousands of miles seeking further education. But the first such educational travellers came to India hundreds of years ago much as some now go to Oxford or Harvard or Moscow. Early Indian Writings are filled with such notions as I quoted from Manu; thoughts also found in the quatrains :

Learning is a treasure that needs no safeguard :

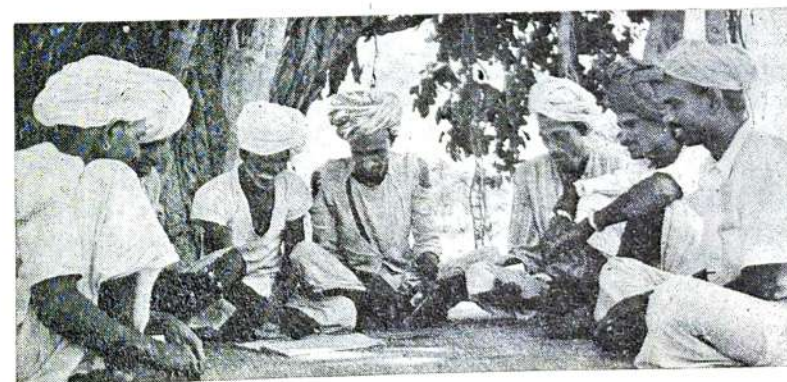
Nowhere can fire destroy it or proud kings take it.

Learning is the best legacy a man can leave his children;

Other things are not true wealth.

Our minds in recent days and weeks have been turning again and again to the national emergency. For such a time adult education is a necessity not a luxury. And there are other goals for the long difficult days of peace ahead, goals requiring equal courage and tenacity, as your late Prime Minister Nehru remarked : "The problem before us is ultimately to change the thinking and activities of hundreds of millions of people, and to do this democratically by their consent."

Can this be done without the full partnership of the Schools ?.

K. L. BORDIA

Liberal Education

The nature and aim of liberal education have been variously defined. To the ancient Greeks liberal education of the fully developed type, meant for the rational elite, consisted of the pursuit of knowledge and the right use of reason. According to them the attainment of knowledge was the pursuit of the good of the mind and therefore, an essential element in the good life. It was also the chief means whereby the good life as a whole could be found. In the Greek definition of liberal education there is no attempt to relate it to useful knowledge or skill or to any moral virtues. Liberal education has been defined and its justification based on the nature and significance of knowledge itself.

This belief of the Greeks was based on the doctrine that "the mind in the right use of reason comes to know the essential nature of things and can apprehend what is ultimately real and immutable". Also this knowledge of what is finally true can give any shape and perspective to the experiences, life and thought of man. The Greeks seemed to have equated the acquisition of knowledge with what we should call the attainment of jnan (ज्ञान). According to the Greek concept liberal education was liberal not only because it was the education of free men but also because they saw it as freeing the mind from error and illusion and freeing man's conduct from wrong. This meaning of liberal education is highly significant though the concept of liberal education as the pursuit of knowledge is likely to be considered inadequate in our times as we no longer accept the Greek view that "the right use of reason" leads to what is ultimately real and that knowledge by itself can free man's conduct from wrong. In Ancient India liberal education was held in high esteem. True learning was defined as that which led to liberation (सा विद्या या विमुक्तये). It was an integrated concept of education which aimed at the development of the total personality for the liberation of the self that is for the pursuit of the good life. Education was not restricted to knowledge only. In fact knowledge was considered meaningful only in terms of its contribution to the good life.

In recent times the Harvard Report on General Education in a free society considered the term General Education as almost a synonym of Liberal Education and attempted to define it in two different ways, in terms of the qualities of the mind it ought to produce and the forms of the knowledge with which it ought to be concerned. They have tried to show a close relationship between these two concepts. They have maintained that the knowledge to be acquired in certain areas should aim at the cultivation of certain aptitudes and attitudes of mind which in their opinion are "to think effectively, to communicate thought, to make relevant judgements to discriminate among values". They also think it part of general or liberal education to develop a commitment to accepted values. They have included in the areas of general education, the natural sciences, the social studies and the humanities. Further they have ascribed the capability to develop particular types of effective thinking to each of these areas namely logical thinking to the natural science, relational thinking to social studies and imaginative thinking to the humanities.

The Harvard Committee has broadened the concept of Liberal Education to include not only the development of the mind resulting from the acquisition of knowledge, but also other aspects of personal development, particularly emotional and moral. They have simplified a variety of thought processes under an omnibus term *effective thinking*. It is a moot point whether a unified quality of "effective thinking" applicable to different areas of knowledge can be acquired by the study of any particular field. Also their observation that natural sciences promote logical, the social studies relational and the humanities imaginative thinking is seriously open to question. But their broadening of the concept of liberal education to include discrimination among values and commitment to certain fundamental values in the conduct of life will find wide acceptance among educators.

Here are some more observations on the nature and role of liberal education. It is said to be "the complete education of men as men". It is "conerned with the nurture of creative energy". "The aim of liberal education is to qualify us directly to realise values". It is "the quest, not of knowledge, not of facts, but of illumination or understanding". "Liberal education on its intellectual side provides the values of understanding which make us at home in our world. Liberal education on its appreciative side makes us responsive to the best that has been said and painted and built and sung. Liberal education on its practical side puts the wind of emulation in our sails and gives direction to our voyage. Values are the stars by which education may and should steer its course"

If I may be permitted I might state that liberal education aims at developing the capacity to think, to understand the problems of personal and social life in this

complex world of today, to choose between alternative courses of action on the basis of well thought out values, to discriminate between the refined and the vulgar, the artistic and the tawdry, the significant and the trivial and to recognise greatness in thought, feeling and action. It includes education in independent thinking, refinement of emotions, development of taste and training to strive for excellence.

In the past ages liberal education was restricted to a small elite, the free man in Athens, the humanist in Renaissance Europe and the gentleman of the 18th and 19th centuries. But should we be justified in thinking of liberal education only for the privileged few in an age of democracy, in the age of the common man ? If not, would it be practicable to aim at imparting liberal education to a whole nation ?

The answer would in my humble opinion be that the whole nation, certainly the common man, is sorely in need of liberal education. Besides acquiring adequate skill or ability to pursue one's vocation satisfactorily every citizen in a democracy should be able to think for himself and arrive at a judgement on important issues of life. "Democracy depends for its life upon the chance that every man will make all the judgements he can." It "cannot survive a loss of faith that the best man will make the best citizen". As John Stuart Mill has said "A state which dwarfs its men in order that they may be more docile instruments in its hands even for beneficial purposes will find that with small men no great thing can be accomplished." What Alexander Meikeljohn has said about Americans deserves our attention in India. "We are determined that there shall not be in our society two kinds of people. We will not have two kinds of schools one for gentlemen and ladies, the other for workers and servants." "Every man should be a worker and every man should be cultivated". Only thus can we bridge the gulf between work and culture.

What will be the content of this liberal education ? The question is not easy to answer. To me it seems that the focus of liberal education should be to provide a knowledge and understanding of the nature of the present day world shaped by science and technology and to interpret the good life in the context of such a world. Matthew Arnold thought that "art, and poetry, and eloquence, have in fact not only the power of refreshing and delighting us. They have also a fortifying and elevating, and quickening, and suggesting power, capable of wonderfully helping us to relate the results of modern science to our need for conduct, our need for beauty". Though it is difficult to agree with Arnold when he ascribes to literature the capacity to "relate the results of modern science to our need for conduct and beauty", one is struck by his understanding of the central core of liberal education. How can "our need for conduct", for values to guide our conduct, be related to the

results of Science ? We in India have a scale of values which has come down to us through the ages. What can be done to reinterpret our values of dharma, Ahimsa and fearless search for eternal verities in the context of this age of science ? How to harmonise the scientific spirit with its open-mindedness and emphasis on enquiry based on reason, analysis and experiment with the introspective trend of Indian philosophy and its stress on intuition as the instrument of enquiry ? I will not be so arrogant as to attempt an answer, though I believe that a solution of this basic problem of our culture is possible. That science is growing rapidly, doubling itself in ten years poses a grave challenge to the sociologist and the educator. One can hardly imagine the problems which the world will be faced with when space travel becomes a regular feature of life, when computers and other instrument of automation change the shape of not only scientific enquiry, industry and trade but also of personal and family life. It is the task of liberal education and not of vocational or technical training to develop and foster a personality which will have the vision and the flexibility to respond to breath-taking cataclysmic changes. Such a personality will combine scepticism with reverence. It will not be swept off its feet by the deluge of propaganda, consisting of books, newspapers, films, the radio and advertisements. It is only if one has a firm personal philosophy of life, a clear understanding of basic problems that one can stand the barrage of slogans, opinions, exhortations and enticements let loose by these various agencies. There is so much to read or see or listen to, the bulk of it being worthless trash or mischievous propaganda, that it is very important to be able to separate the gold from the dross.

It is difficult to define the contents of the study of good life in the present day world. It will include an understanding of the nature of science, its method of enquiry, its scope and limitations, the forces it releases, its impact on individual and social life and the possibilities it holds for the future. It will also involve consideration of human values as upheld by religion or evolved by philosophy and how they have to be rethought or adapted in the light of the new picture of life and the universe which has emerged as a result of science. A knowledge of present day conflict between democracy and totalitarianism, the dangers of a total nuclear war and the role of the individual and of social groups in the struggle for survival and freedom will form an essential part of it. I do not mean that this central task of liberal education can be achieved by merely prescribing a course or writing a book. It would require a study of philosophy, science and social studies, history, political science and sociology and a grasp of the inter-relationship amongst them and the bearing of each on the problem of man and society in the present day. The purpose could be achieved in a variety of ways, provided that the aim is kept in view. Nor

do I mean that this aspect of liberal education will consist only of acquisition of knowledge. It will lay strong emphasis on the development of right attitudes, on an awareness of the possibilities of a rich life and dangers of a total catastrophe and an enthusiastic commitment to the moral values suited to the age.

There are other aspects of liberal education which should not be ignored. The study of literature should also be an important element of liberal education. It is through first-rate literature, biography and history that one can have the "habitual vision of greatness" without which moral education is impossible, according to Whitehead. The imbibing of values, the quest for the good life, the pursuit of high-minded excellence—in thought, feeling and action—will form the essence of liberal education and humanities, aided by music and art, can be a potent means for achieving these purposes, next only to the direct impact of great human personalities and, perhaps, contemplation of the beauty of nature.

Other branches of learning can also be instruments of liberal education, if they are studies in a liberal manner. In fact it is not so much the subject matter as the approach which will make education liberal. Science is often taught in a narrow specialised way. Even literature can be anything but liberal. On the other hand even technical subjects in the hands of a good teacher can educate liberally. What is wanted is that teaching should aim at developing independent thinking, inculcating values, awakening imagination and bringing out inter relationships between topics and subjects in a broad understanding. Teaching subject matter in compartmentalised isolation and in a dry-as-dust manner will not lead to liberal education.

What I have said so far might create an impression that liberal education is only meant for the intellectual and it is only the university which can impart such an education. It is true that liberal education in its richness and amplitude will be the result of a long period of reverent study and will be limited to an intellectual elite—not a social elite, let us remember. But there can be a varying degree of liberal education for men of differing abilities and aptitudes. The beginnings of liberal education will be from the home where the parent could inculcate a sensitivity, a regard for the needs of other people, a readiness to co-operate and help others, a rudimentary kind of refinement, a feeling of reverence and love for God and nature and for nobility of character.

The training begun at home can be continued in the primary and more effectively in the Secondary School, through the life and activities of the school, through the teaching of humanities, art, music, crafts, science and social studies. What is required is the right approach on the part of the teachers.

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The College and the University are the places where an attempt can be made to provide liberal education in all its amplitude and depth specially on the intellectual side through courses in different disciplines, through inter-disciplinary exchange of thoughts, through the teaching of the various subjects in the spirit of liberal education. The Universities should be made a forum for the discussion of values, problems, theories and philosophies.

But liberal education need not stop at the termination of formal, full time education. It has great significance for adults. If our aim is to educate everyone in thinking, appreciation and noble conduct, it has to be a lifelong process. Even in educationally advanced countries most people have received a grossly inadequate liberal education. Their judgement needs to be slowly matured, their understanding of life gradually deepened. Also in a rapidly changing world, new problems, new challenges, new situations will have to be faced from time to time. A continuing education alone will enable men to face them. In India a very small minority received a satisfactory education before entering life. A programme of continuation of general education is all the more necessary for them to be able to adequately tackle the changing problems of life in a difficult world.

Secondly, adolescent youth cannot bring a mature understanding to bear upon the problems they study, as they have not had opportunities of facing problems. They practise swimming from the shore. The strokes they learn have to be tried after plunging into the sea of reality.

The democratic set-up that India has accepted for herself, particularly the introduction of Panchayati Raj through which a vast number of citizens will be required to shoulder responsibility for education, social welfare and community development makes it necessary for the average man to develop maturity of thinking, readiness to accept new ways of life, understanding of moral values and sense of responsibility. A massive national plan of general education alone will enable us to run a people's democracy in a complex and rapidly changing world. Every citizen, who is a potential Sarpanch or Pradhan or Zila Pramukh should "be equipped with a new intellectual and emotional apparatus for finding his way in this bewildering world"

It needs hardly to be mentioned that the education of the technician who has been narrowly trained in a trade has to be liberalised to save him from being a skilled barbarian. The trader or the clerk who has had the rudiments of language course and an insignificant smattering of social studies will tend to ossify into a mere instrument to run a shop or an office unless he is given the opportunity of acquiring an education which would foster wisdom and understanding of men and things.

K. L. Bordia: Liberal Education

Even professional men and women who have received higher education will need frequently repeated draughts from the well of learning if they were to remain aware of changing situations and problems.

Thus the ideal before even a nation like ours with very meagre resources should be lifelong liberal education for everybody. It is only the limitations of the means at our disposal which will restrict the provision of facilities and force us to adopt a scale of priorities. But it is right and proper that the goal should be clearly visualised.

........the education of the technician who has been narrowly trained in a trade has to be liberalised to save him from being a skilled barbarian. The trader or the clerk who had the rudiments of language course and an insignificant smattering of social studies will tend to ossify into a mere instrument to run a shop or office unless he is given the opportunity of acquiring an education which would foster wisdom and understanding of men and things....

J. K. FRIESEN

The University's Role in Adult Education

A university is one of many agencies that must be concerned with the furtherance of adult education in community, state and nation. With few exceptions, universities engaged in continuing education recognized this need only in recent decades. The traditional role of higher education in teaching and research excluded responsibility to deal directly with daily needs of the community through extension activities.

This is not surprising; over many centuries the university has justly prided itself on its position as a bastion of objective learning and a guardian of the pursuit of truth. These remain cherished aims of institutions of higher learning. A university needs privacy and must be free of vested interests if it is to preserve and advance knowledge.

Fortunately an increasing number of universities, particularly in the last half century, have added a third dimension to their objectives, namely that of sharing the fruits of learning not only with the students on the campus but with the adult community as well. As graduates grow in experience and occupy key positions in government, industry and the professions, they and the university begin to realize that its role does not terminate with a student's graduation but continues throughout his life. All aspects of national and indeed international growth are now seen in a different light; in fact, if it were not for an adequate supply of educated and trained manpower, progress in developing and developed societies would come to a halt and quickly decline. Modern society is built on the essential foundation of education in which higher learning performs a key role.

Let us consider briefly the place of the university in the development of human and material resources. Without an adequate supply of teachers at all levels of educations, adult literacy and popular education will not be realized; without

the necessary personnel in all ranks of health services a nation will remain physically handicapped and weak; without scientific agriculture the people will face poverty and malnutrition; without natural scientists and technical personnel the country cannot develop its mineral, water, industrial and other resources nor provide an adequate transportation system; without the social scientist a modern nation is unthinkable; finally, without the philosopher who "investigates the facts and principles of reality and of human nature and conduct", a society in transition will become culturally impoverished.

Where in this challenge of nation-building lies the university's role in adult education? It may be useful to outline what university adult education is NOT and then describe what it does represent. University adult education does not see itself as a mass agency which can be largely responsible for the eradication of illiteracy, for family planning, for promoting libraries and the cultural arts, or for training all manner of technical personnel on a state-wide scale. All of these tasks are well beyond the scope or purpose of higher education; they are the concern of governments and their agencies and to an extent of voluntary and private organizations. Neither can university adult education provide programmes and resources through the media of communication on a mass scale; nor can higher adult education be expected to provide courses for all levels of services in community development.

All of the foregoing needs and problems require solution through services by agencies financed on a broad scale by governments. The University's various departments and faculties and, in particular, the co-ordinating department of adult education need to be sensitively aware of the entire gamut of such developmental opportunities. However, and this is its key directive in approaching continuing education, the university has to be highly selective in deciding on the role it shall play in community and national development. In short, in continually assessing the educational needs and processes—as is now being undertaken by the National Education Commission of India—the university must refine and select those appropriate to higher adult education:

In viewing its unique role, university adult education may set itself these guideposts:

1. An endeavour to create a climate and a purpose for lifelong learning

A people's will to learn, as a characteristic of progress, can prove to be even more important than the advantage alone of rich material resources. Countries like Switzerland, Japan or Denmark are not overly blessed with the earth's resources yet have developed a high standard of living by designing and carrying out an

intensive scheme of national education. They and other countries have created a climate in which education at any age is made not only possible but natural, enabling men and women to continue to learn and, in the process, enabling the nation as a whole to renew itself with changing conditions. The university and other institutions of higher education need to be in the forefront of such a process if the developing society is to become a "learning society". It should be added that a campus will help to create such a climate if it has the benefit of a residential centre especially designed and equipped for continuing or adult education.

The needs of adult men and women are concerned with making a living, enriching experience and purpose in life and taking an active part in the affairs of community and nation. Again, many agencies and institutions besides universities are or should be actively engaged in helping adult achieve these goals. At its level, University Extension interprets these areas as civic, liberal and professional education. The first two areas will serve a larger public whereas continuing education for professional men and women is aimed at specific groups who generally have had some university experience. This is a key group with which universities and other government training institutions are concerned. The renewal of their professional knowledge will be reflected in the progress in many economic and social fields of society.

2. A Commitment to higher education

This objective will prescribe the level at which the university may involve itself in the problems and challenges of community education. As has been pointed out, a university is concerned with advanced levels of learning. It searches out the difficult and the complex. It follows that university adult education has similar goals and will also be experimental in its approach if it is to break new ground in teaching and other areas for itself and for the agencies which it seeks to serve. Frequently in an agency's preoccupation with diligently conducting an activity, university adult education suggests that it pause and evaluate such an activity in order to improve it or change its direction; facing the challenge of language instruction, which is now the case in India and in other multilingual countries, the university can contribute greatly by sharing its knowledge, research and experimentation with teachers and mass agencies; as the panchayat gradually develops institutional form, university adult education can work with government and panchayat by offering leadership in teaching and research; where food production is a vital issue, the knowledge and extension methods of agriculture colleges and adult education departments can contribute immensely to bridging the gap between agriculture and the social science on the one hand, and the kishan on the other.

Another task of the university, closely identified with its responsibility in teaching the student enrolled in regular undergraduate and graduate classes, is to find ways in which it can help employed and other adults unable to attend day classes or living in communities remote from the campus, to continue their education towards a degree. A larger number of evening colleges, summer schools and correspondence programmes should be established to reach an everwidening adult clientele. The university might also explore ways of creating degree programmes specifically designed for adults; useful examples can be drawn from such American universities as Oklahoma, Brooklyn, New York University, and Syracuse.

3. **Developing a broad base of leadership**

This is the essence of the role which a university assumes in continuing education, be it for advancing boundaries of knowledge in the professions or in improving the calibre of social and political leaders at local and regional levels. If we view as a pyramid, the men and women who wield influence in various walks of life, the university is especially concerned with its upper reaches, whether in industry and the professions, in government Secretariats and in district and block levels, or in voluntary agencies. It includes equally those elected to public office, as development plans progress, these non-officials are required to make decisions which presuppose a knowledge of an increasing amount of information. In our day it takes informed leaders to make wise decisions. If members of a panchayat are entrusted with operating the village school, they need to know a good deal about education. University Extension cannot undertake informal training of this entire group, but it can, through short courses and research, do so with pilot groups in local government at samiti and district levels. The panchayat is only one of many institutions undergoing rapid changes, there is the family, the school, labour, the cooperative, small and large industry, the cultural agencies, to name but a few.

In this task, a relatively new profession, namely that of the adult educator, is beginning to form. He already has a place in many areas of community development—agriculture, social education, health, cooperatives, social work, training in small industries—but only now is he being singled out as a professional requiring special training and research in such fields as sociology, educational methods, psychology and communications, to equip him adequately for his work. The climate and resources of a university—its teachers, library and specialists in adult education—are the environment where the present and future adult educator can get his graduate training and where the large body of such employed personnel should find opportunities for continuing education. In this task the university can also assist public

schools, colleges and other institutions of learning throughout the state to obtain qualified part time or full time extension workers and thus ensure a wide dissemination of adult education services at the district and local levels.

In summary, the teachers and students of universities in developing countries are beginning to recognize the opportunities and responsibilities in the community as a laboratory and service centre of teaching and research through adult education. The university cannot be all things to all men and women; as an institution of higher education, it endeavours to serve generally the more advanced levels of professional, political and social leadership who in turn influence large segments of the population. In its programme, university adult education seeks to create a climate and a purpose for lifelong learning. Its clientele includes a larger public in the general courses and specific groups in the professions and in private and voluntary agencies. In all its offerings to adults, the university's goal is to stir the imagination and increase the capacity for self-renewal through individual growth and national development.

VERNON CREW

Adult Education as a Co-operative Process

Adult education contains a strong element of co-operation. It is true that adults can learn by a process of self education. It is equally true that adult education bodies generally offer courses from their own resources or arrange programmes within the limits of their own organisation. But it is also true that most adult educationists do a great deal of their work in co-operation with other organisations or groups. This element of co-operation is not peculiar to adult education but it does give adult education some distinctive characteristics.

The relationship between the members of an adult education class and their lecturer or tutor differs in an important respect from that which exists between a school teacher and his pupils or even from that between a university lecturer and his undergraduate students. School classes and even university classes are in a sense captive audiences in a way that few adult education classes are. An adult joins a class from choice and will continue to attend only as long as the subject matter of the lectures and the way they are presented are suited to his needs and capacities. There is no compulsion about adult education and often no examinations are there which might act as a lure because they offer prospects of employment or advancement. The adult education tutor must be sensitive to the character of adults if he is to persuade them that adult education meets the needs and satisfies the desires of adult life and if he is to construct a useful course of instruction and devise effective methods of presentation. A tutor who does not interest and stimulate his students may soon find himself with no students to teach.

If he is a good tutor he will encourage his adult students to contribute to the discussion of a subject from their own experience of life. It is this fund of experience which distinguishes an adult class from a class of school children. A skilful tutor seeks the co-operation of his students and encourages them to put to the test

of their own experience and judgement the arguments or conclusions they come across in books or articles on the subject they are studying or the views expressed by the tutor or class members. The result is often illuminating to the tutor as well as to the other students. This is why it is true to say that a good working adult education class of twenty-four members is really made up of twenty-five students—that is, the twenty-four enrolled members and their tutor. This is the kind of co-operation that is a marked feature of nearly all successful adult education classes.

Besides this co-operation between tutor and students there is another kind of co-operation that is common in adult education—co-operation between groups or organisations. One of the best known examples of this is the co-operation that began more than half a century ago between Oxford University and a group of trade unionists led by Albert Mansbridge and that has existed ever since as a partnership between British University adult education departments and the Workers' Educational Association. This is a very good example of true co-operation in which the W.E.A. found the students and enrolled them in classes and the university selected the tutors and drew up appropriate courses of study.

The extension work of a university is another common form of co-operation which often produces educational work of the highest standards. In this instance the co-operation is between a university department and some professional group in the community—doctors, nurses, hospital administrators, government officials, business executives, teachers, army officers and others. Sometimes the university department does this extension work itself but usually the university adult education department provides liaison between the two groups. This enables the university department to provide the professional group with the latest results of research and the most up-to-date knowledge and techniques in a particular subject. The adult education department contributes its experience and knowledge of adult educational methods and organization. Its experience enables the university department to present this new knowledge in a way that is most likely to provide the particular group with a worthwhile educational experience in addition to making them better equipped vocationally.

An adult education department can also co-operate with other departments within the university. A diploma or degree course offered by the Faculty of Education may have a section dealing with adult education. This section will cover such topics as the principles, history and organization of adult education ; adult learning ; methods in adult education ; educational psychology bearing on adult, as distinct from child, education. Lectures on general education are given by the

Education Faculty while lectures in this special section are given by members of the adult education department.

In the University of Rajasthan there is a degree course in Library Science. This year a section has been included on "The Concept and Method of continuing Education". We can understand "continuing education" to mean what I have been calling "adult education". This section of the library course includes the significance and scope of continuing education; the adult learner; and teaching methods; and provides for discussion on the relationship of the library and the work of librarians to general adult education. The lectures in this section are delivered by the staff of the adult education department. To achieve the objectives of the course seminars, reading and writing assignments, practical work, case studies, role playing and demonstrations and films have all been used in addition to the delivery of special lectures. The work of librarians is a special form of adult education and this library course is an interesting example of cooperation between librarians and adult educationists.

Since the relationship between libraries and adult education is so close it is not surprising to find that the Australian Association of Adult Education selected "Libraries and Adult Education" as the main theme of its conference last year. The conference, held at the Australian National University in Canberra, provided an opportunity for professional librarians and adult educationists to confer together in order to explore this relationship in some detail. Professor W. G. K. Duncan, a former Director of a university adult education department and president of the Australian Library Association, delivered a thoughtful and provocative opening address which provided plenty of material for subsequent discussions. Another paper was delivered on "The Use of Books in Adult Education", and other papers of interest were contributed by librarians and adult educationists. This was the first conference of this kind held in Australia. As a result there is every prospect of much better understanding and increasing co-operation between librarians and those engaged in adult education.

Adult educationists have an interest in some of the research carried out by psychologists and in 1962 Syracuse University arranged a symposium on "Psychology and Adult Education". The purpose was to initiate a dialogue between administrators of adult education and psychologists. The psychologists presented the latest research in their field on (a) adult capacities to learn, (b) changing personality during the adult years, (c) changing motivations, with these topics brought to a focus in the final paper on (d) instructional methods in adult education as related to the personal characteristics of adults. It was hoped that the symposium would enable those

engaged in adult education to become more effective in their work and that it would also help psychologists to focus more attention on the kind of question that adult educationists are asking. The papers read at the symposium have been published by the Center for the study of Liberal Education for Adults. This publication makes available in a single volume summaries of much of the psychological literature relevant to adult education. Co-operation of this kind at such a high level is of the greatest importance and the publication is an important document in the literature of adult education.

A fruitful field for co-operation is the area of common interest between adult education and the agencies of national development, especially in the newly independent and developing countries. On the surface the officers concerned with development—agricultural advisers, health workers, nurses, engineers and so forth—have to carry out a straight forward technical or professional task for which they have been specially trained. In practice an officer often finds that he has to solve a number of problems or overcome difficulties which seem to have nothing to do with the technical or professional aspects of a particular undertaking. He finds that there are educational as well as technical problems associated with his project and that the success of his undertaking depends just as much on his ability to solve the educational problems involved as it does on his technical or professional ability.

An example of this is quoted by one writer in describing the failure of certain Middle East Villages to use the water brought by pipes, "...such an innovation appeared highly favourable to those attempting to introduce it, since it would eliminate the need to carry water from the wells, which were sometimes located at a considerable distance from the village. But this proposal was often rejected because the time women spent at the well provided an opportunity for valued conversation—their only recreation". If the development officer had been familiar with adult education methods he might have avoided this result. Planning the project in co-operation with the villagers, explaining the proposed work and encouraging the villagers to express their opinions and taking into account their experience as well as his own technical knowledge could have made him realise the educational problems he had to face. In adult education the tutor (or in this case the technical expert) can learn along with his students.

Most adult educationists can quote many other examples of co-operation or of the need for co-operation. Perhaps I may be allowed to give some examples from Malaya I visited recently. An Adult Education Division exists within the Ministry

of Rural Development in that country. The work of the division is concerned mainly with improving literacy among the Malays of the rural areas. The text-books it uses were compiled in the first instance by the Institute of Language and Literature in Kuala Lumpur, but the division later modified these in the light of its own experience of their use in the village classes. It also appointed a Research and Production Officer in the division to work closely with the Institute in the development of methods used in teaching adults. A Home Economics Officer in the division works in co-operation with health officers and women's groups. She has as her primary concern the improvement of nutritional standards. The division also has 1540 radio sets which are used for its work in association with Radio Malaysia. Various ministries and departments prepare scripts, most of them at present dealing with some aspect of agriculture or health. Radio Malaysia is responsible for production of the programmes and the Adult Education Division uses these in association with its intermediate and advanced literacy classes. This whole Malayan programme is an interesting example of very close co-operation between an adult education body and the government ministries concerned with national development, the university and the national broadcasting organization.

Other examples of adult education as a co-operative process come readily to mind but the cases mentioned give some indication of the kind of co-operation and the extent to which it is used in adult education. The Department of Adult Education in the University of Rajasthan is investigating the kinds of programmes which are possible in this State. These investigations are being carried out with the co-operation of many people and many organizations and the programmes that grow out of the surveys and discussions will be other examples of adult education as a co-operative process.

S. C. DUTTA

Voluntary Agencies and Adult Education

It would perhaps be helpful to arrive at definite conculsions about the role of voluntary agencies in the promotion of adult education, if we could clarify our ideas first about adult education and "voluntary agency" and then examine what the role can be of a voluntary agency in adult education.

I

To my mind, adult education is an educational effort to equip people with the skill, knowledge and information which may help them to solve their problems and move forward towards their goal. It is the function of adult education to provide educational service to the people to enable them to achieve what they aspire. In India, we desire to improve rapidly our living standard. We want to bring about a rapid change in our economic and social life so that we may have an adequate standard of living. Therefore, adult education in India has to furnish the people with educational experiences so that they may work for and realise the dynamic society, which is characterised by a high level of living, social cohesion and democracy.

Rapid and far-reaching social and economic changes are taking place as a result of scientific and technological development. The impact of these changes upon the individual and upon his community is producing profound disturbances in the traditional social institutions, pattern of administrations and social and cultural values. The essential task of adult education is to help the individual to adjust to these changes in such a way as will secure an effective synthesis between all that is most enduring and valuable in the old ways of life and the great advantages which modern knowledge and techniques of production and administration can bring.

About the oft-debated question whether adult education aims at the development of the individual or the progress of society, my definite view is that in India

no such dichotomy is possible. Although, emphasis on the social aspect is obvious, it is only by developing harmonious relationship that our people can lift themselves up from poverty, ignorance and disease. Naturally, adult education will have to be biased towards creating social attitudes. This does not mean that the development of the individual is to be neglected. Harmonious social relationships and technological progress assume the development of skills by individuals. Therefore, it is neither possible nor desirable to separate social development from individual development. The two are like the two sides of a medal.

In a country like ours, engaged on a large-scale social and economic development, success will depend upon the way in which we develop our natural, human, and capital resources. In the pursuit of our objective, it has now been well realised that the human resources are the most important of our resources, and in the development of the human resources adult education has a very significant role to play. Through an intelligently drawn up educational programme, adult education has to furnish appropriate information, promote desirable attitudes and inculcate necessary behaviour patterns so that the people develop the social qualities necessary for achieving a high socio-economic status. The common man must learn to aspire for a new civilization and adopt himself to the changing conditions. An ignorant and unresponsive citizenry can hardly make a success of the ambitious schemes of social and economic development. It is in the creation of the spark of enthusiasm and the development of qualities of adjustment that adult education has a big role to play.

Thus, Adult Education, to quote Lyman Bryson, "covers all the activities with an educational purpose on the part of people engaged in the ordinary business of life. Purposeful effort towards self-development carried on by an individual in all three aspects of his life, his work, personal life and as a citizen, is an essential ingredient of adult education".

II

Having stated the concept, it might be useful to draw an outline of some of the basic adult education programmes which are necessary to be organised for socio-economic development.

India is an agricultural country, most of our people are engaged in and are dependent on agriculture. Raising of our agricultural production is sine quo non of our development. To do so we have to utilise the modern technology, which requires certain level of scientific training and education. Modern technology has a tendency to change rapidly to keep up with the rapidly changing

needs of the society and advance in knowledge. To keep abreast of the latest scientific and technological advance in knowledge, a continuous replenishment is required.

An improvement in agricultural production can come about through mechanization and by introducing better agricultural practices, like use of fertilisers, better types of manures and seeds etc. A peasant by nature is conservative. He is not willing to accept change, he has to be convinced that change is useful, necessary and possible; through demonstration, discussions, radio talks, documentaries and persuasive methods, he has to be brought round. This means that educational processes will have to be utilised to bring about a change in his attitude, knowledge and action. We have to broaden his mental horizon and bring him in touch with those who have progressed because they were willing to break new grounds. The course of poverty and the vision of a prosperous future should be brought before him through participation in group activities and community programmes. A desire for a better standard of living, a belief that improvement is possible and a faith that he can achieve it, will make him work for a change.

The most important and strategic section of the rural population is the farm youth. By nature, tradition and temperament he is fitted for the role of an agent of change and development. The youth can be imparted education through rural radio forum, documentary films, mobile schools and literature in simple language.

Through these media, the rural youth could be told about the co-operatives, their role and benefits to rural society and how they can help to make rural life better.

The rural youth also should be prepared for leadership so that he could use his superior knowledge to bring about change in the attitude of the people of his area and thus lead them to a better and more satisfying life. Training for leadership is an area which adult education will have to tackle, if it has to play the role history has cast for it. Institutions like the Vidyapeeth of Mysore or the Folk High school of Denmark, which would not only give a substantial training in agriculture but also train the youth in the social responsibilities inherent in the task of salvaging agriculture from its present low-yield conditions, need to be multiplied in all parts of the country.

This kind of training of leadership has to be supplemented by creating an atmosphere of responsiveness in the people to stimulation by leadership. However, attitudes cannot be separated from skills and creation of responsiveness will mean imparting of simple skills that fit into modern agricultural techniques to a large

number of people—skills like driving a tractor, doing simple repairs to agricultural machinery, proper methods of hoeing etc. Above all, this responsiveness can be created by sustained work for the removal of illiteracy among the peasant, for the greatest force inhibiting the people from breaking away from old methods is undoubtedly illiteracy.

Another stumbling block in the way of our progress, is the rise in population. Unless the population "explosion" is checked it will be difficult for food production to keep abreast of it. For this purpose a large-scale programme of family planning is necessary. In some parts of our country religious sentiments and in others lack of knowledge and understanding prevent men and women to practise birth control. Therefore, adult education will have to prepare the minds of the people to use birth control measures.

Gathering up the various threads of our arguments it may be said that an adult education programme designed to improve the social and economic conditions of the people will have to be built from the following elements :—

(a) Changing the outlook of the people from a deadening fatalism to a belief that new ways are needed and are worthy of pursuit and endeavour;

(b) Imparting vocational skills, other than agriculture so as to reduce the enormous burden of population on land;

(c) Generating a cooperative outlook and skills and building co-operative institutions, which will enable them to by-pass the evils of fragmentation of holdings and enable them to utilize modern technology;

(d) Educating rural and urban families for family planning;

(e) Improving the agricultural practices.

Thus, there is need for four types of programmes. These are firstly, the programmes aimed at changing the attitude of the people and making them aware of new ways to replace the old. Secondly, the people need to be taught some simple skills, such as sowing, hoeing, use and care of simple machinery etc. This is done by the extension workers, working with youth groups and adult farmer groups. Thirdly, there should be courses of longer duration for more comprehensive education in agriculture. Residential institutions of the folk high school type should best serve the purpose. A good example of such an institution is the Sivargudda Vidyapeeth in Mysore where a Danish team is working to evolve a programme of adult education for farmers in the area served by the Vidyapeeth. Fourthly there will be some youth whose appetite for more education will not be

satisfied by these institutions, they can benefit from a more advanced and even academic type of study in one or the other aspect of agriculture. The regular schools and colleges should have elastic rules of admission to accommodate such people.

Let me end this part of my paper, by quoting one of our creative educational thinker, Dr. Mohan Sinha Mehta, an outstanding leader of adult education movement, "Adult Education programmes may cover a wide range—in terms of the individuals and groups served, the agencies and institutions offering such educational programmes, in the variety of the methods used, the range of subject matter, skills, functions and proficiencies learnt, etc. The concept comprises mainly these characteristics namely, it is (i) voluntary on the part of the learner, (ii) part-time work, (iii) purposeful (iv) conducted under organised auspices and (v) for persons who have entered life". (Key note address on "Concept and Philosophy of Adult Education" delivered at the Mount Abu Conference of Adult Education leaders held in April, 1965).

III

Having clarified our concept and drawn up the outline of the types of programmes which must be undertaken if adult education is to make its impact, we must now define "voluntary agency".

Whatever may be its connotation in the past, at present "Voluntary agency" means a body which controls its own policy: whether it gets its finances wholly or partly from voluntary or official sources is immaterial. It is not necessary that its personnel should be volunteers only. In the past it was assumed that a "voluntary agency" would raise its funds from non-governmental sources, run its programme with the assistance of volunteers only and decide its own policy and programmes. But today, the difference between a voluntary and a state agency is the ability to decide its own policy, for many get financial support from the State exchequer and have salaried officers in key positions. Thus independence and flexibility is the distinguishing feature of voluntary agency and because of these it has numerous advantages over the official agency in so far as the field of adult education is concerned. These render it easy for it to adjust policies to local conditions and to effect rapid changes in its work so as to meet the demands of local conditions. Furthermore, unhampered by the requirement of red-tape, there is a greater opportunity, desire and the appropriate perspective to experiment and find out new methods of work and new techniques, which need to be discovered yet.

Changing the outlook of the people and widening the mental horizon are the

basic tasks of adult education. For bringing about these, it is my submission, an official agency tied to the apron strings of financial control and sanction is hardly suitable. Any programme which has to make an impact on the minds and conduct of the people and has to be adjusted and carried out at a rapid pace cannot be undertaken by an official agency. The role of awakening people to latent possibilities, of instilling in them correct attitudes which will help adults realise and discharge their new responsibilities, can be performed by a voluntary agency, which is sensitive to the need of the people and capable of adjusting itself, to their tempo and resources.

Since a voluntary agency is unhampered by the pressures from a focal point which is far-removed from the scene of operation it is free to experiment and venture out boldly making adjustments in its plan as it goes on with its programme.

A voluntary agency because it is a projection of popular initiative and enthusiasm can evoke a more sympathetic response from the people and is therefore in a better position to enthuse and mobilise people for a programme which aims at bringing about a change in the very structure of their lives.

Unless people are enthused and aroused to improve their lives and develop themselves and their society, adult education can never succeed. An official agency with its tradition of authoritarian exclusiveness and red-tape cannot succeed to enthuse the people nor can it go out of its routine to experiment with new methods and new ways. Voluntary agencies are necessary for making a success of adult education. Apart from being in living contact with the people a voluntary agency has the advantage of elasticity in its methods and working. It is not tied to copy-book rules and enjoys the facility of undertaking pilot projects to test various assumptions and is thus able to provide new perspective and new dimension to adult education programmes.

On this question, it might be worthwhile to quote from the report on Social Education, published by the Committee on Plan Projects, Planning Commission: "Social Education, in the very nature of things is informal. It can be conducted in an atmosphere which is devoid of rigid control or dependence. It receives its sustenance and develops if it is organised informally. It should reflect the urges of the people and should be conducted with a view to serve the ends visualised by the people themselves. The best agency for carrying on social education is obviously the organisation of the people. Therefore, voluntary organisations should be promoted in large numbers at the local level. They should be utilised for carrying on various activities in the field of social education. They should be assisted financially and

given necessary technical guidance. Wherever necessary, equipment and supplies should be provided to them."

Having stated the reasons, why a voluntary agency is more suited to carry on various programmes in the field of adult education, I will proceed to give a few concrete examples.

For increasing food production by improved agricultural practices, the state will have to provide irrigation facilities, improved seeds, rich manures and modern implements. A voluntary ageney can prepare the people to use the improved agricultural practices and modern implements. An Indian peasant is tradition-bound. He is not easily prepared to change his way of life and work. To make him to do so, one has to put in sustained work over a long period. An official agency given to quick results will find it difficult to do this job. A voluntary agency, enjoying his confidence, will be able to have a better impact on his mind than a government agency. Similarly, it can create a climate of co-operative effort among the people, help them organise co-operatives to solve their basic needs of marketing their produce and purchasing their necessities. This problem of changing of minds and creating a climate for acceptance of new ways of life, is an educational venture. Occasionally, in search for quick results, state functionaries have taken to uneducational methods to keep up to the targets laid down at the State and Central Headquarters by people who had little knowledge of local conditions and local variations. A voluntary agency, in the first instance, will draw up realistic targets, to achieve which it will follow the methods and techniques of adult education. Being aware of the local needs and enjoying the good-will of the local people, chances are a voluntary agency will succeed. If it does not, it will be prepared to own defeat, which is just not possible for an average government functionary as we know them today (there may be a few exceptions).

Let us now take the case of literacy. For creating atmosphere for organising a literacy campaign, for mobilising the people to take advantage of literacy classes etc. a voluntary agency is most suitable. An appeal for volunteers to take literacy will be heeded only if it is made by top national leaders or by a voluntary agency. A government functionary will not evoke a positive response from those who are expected to listen to such appeal. By force you may make teachers take literacy classes, but then the effort will not be up to the mark. Therefore for promotional work, voluntary agencies are best suited.

In the field of research and training and for undertaking pilot projects and evaluation, a voluntary agency is better suited than a state agency, for it has the

right attitude and perspective to experiment, it is not bound to prove a point of view nor has it to justify something. It has also not to face the account authorities whose approach is to judge everything in terms of annas and pies.

I could go on giving examples, but I must stop. Let me conclude by stating that the role of voluntary agency in a developing country like ours, is supplementary and complementary. There are some jobs which can be done better by a voluntary agency, others by the State. A voluntary agency should act as a consultant and adviser in all spheres, provide information, undertake research, arouse and sustain people's interest, prepare people to accept changes and create popular enthusiasm. A voluntary organisation is best suited to experiment and undertake pilot projects.

In the complex society of ours, co-operation and co-ordination among various agencies have become vitally necessary. The achievement of satisfactory relations between the various groups is one of the outstanding problems of administration. The rapidity, with which changes have occurred in all walks of life have made it necessary to evolve a pattern which is distinct, significant and helpful to achieve our basic objectives. A machinery which could combine the flexibility of a voluntary agency and the financial stability of a governmental institution is best suited to our needs and our genius. It is in this context that the suggestion to establish a National Board of Adult Education was made by the Indian Adult Education Association some ten years ago. Later it was endorsed by the Standing Committee on Social Education, set up by the Ministry of Education and the Panel on Social Education, set up the Planning Commission. If this suggestion is implemented, our task of bringing knowledge and learning and therefore, happiness to our people will be achieved easily and expeditiously.

Km. CHANDRA GOVIND

Adult Education Programme For Women

What For Adult Education

The crucial role of adult education is to modify or renew the culture, which is regarded as 'a design for living'. The need for modifying or renewing culture has become imperative in the context of rapid technological advancement of our age. New techniques, new inventions, new modes of production and new standards of living are affecting the attitudes, beliefs, tradition, custom, artifact and even the style of life. The effort of adult education is in the direction of bridging the gap between technological progress and its concomitant desired social change. Changes in social values occur grudgingly, at a slow pace resisting the demand for adjustment accruing from rapid mechanisation and technological growth. It is common observation that new attitudes, beliefs and philosophies are bred with the onslought of the technological change. Now-a-days qualities which make for success, wealth and power are esteemed as against the life of reflection, the slow ripening of qualitative judgement, the striving for a spiritual and moral attainment.

The imprint of mechanization and technology on social change is made clear from the following observation made by R. M. Mac Iver and Charles H. Page :

"Monarchy, the divine ordering of social classes, the prestige of birth, the spirit of craftsmanship, the insulation of the neighbourhood, traditions regarding the spheres of the sexes, regarding religion, regarding politics and war, have felt the shock. The process beginning with the external change...and ending with the social response, is easy to follow and to understand. Take, for example, the profound changes which have occurred in the social life and status of women in the industrial age. Industrialism destroyed the domestic system of production, brought women from the home to the factory and office, differentiated their tasks and distinguished their earnings. Here is the new environment, and the new social life of women is the response."

In this emerging age which is full of turmoil, tension, anxiety and uncertainty, there is a crying need for stimulating individuals in their own right to think with effectiveness, to analyse, to criticise, to intelligently select between alternatives and to find solutions to glaring problems of the day. How to achieve this, to make the individual discern between right and wrong, good and evil, truth and falsehood and enable him to establish the Good, the True and the Beautiful ?. No doubt, 'the old order changeth yielding place to new', but this new should lead us to fulfilment, progress and happiness and not to annihilation by indiscreet accumulation of atomic power. It should be constructive and not destructive.

Social, economic and technological changes have knit the world together. We are working towards a humane democracy where the individual will be respected in his own right casting aside caste, creed, religion, nationality, and other social and emotional barriers and prejudices. An open mind and a scientific attitude towards social needs and social change in the perspective of Vasudhaiva Kutumbakam alone can meet this world challenge. Sir Julian Huxley, the first Director General of UNESCO had rightly declared that the scientific attitude must become paramount among nations in dealing with race hatred, nationalism, war, and all other menaces to the continuance of civilization.

Cultural Lag

Every institution and section of society feels the impact of technological age on it. But, a tendency to preserve the old and resist the new is evident in societies. Woman is said to be the conserver of customs, traditions, mores and values of her society. She is slow in her reaction to adapt and learn new ways. Education which is an adaptive variable in culture depends on industrial change which is an independent variable. When the pace of change in the independent variable is rapid in comparison to the dependent variable social equilibrium is disrupted which results in cultural lag. To enable the individual to be at peace with himself and his environment, he should learn to bridge the gap between cultural lag and technological advancement. Adult Education for mass of population is a concrete means of speeding the pace of adaptation and minimising chances of social disruption.

'Content of Adult Education'

Adult education embraces "all activities with an educational purpose that are carried on by people engaged in the ordinary business of life." Thus a programme of adult education for woman will encompass in its fold activities which will lead to making her an intelligent and efficient mother, housewife, co-worker, community functionary and citizen of the nation and the world.

An intelligent and efficient mother and housewife can alleviate much suffering,

"Naya Shikshak" Oct, 1965

from beginning to learn

ADULT EDUCATION PROGRAMME FOR WOMEN

to a fuller living

from learning to earn

ADULT EDUCATION PROGRAMME FOR WOMEN

to earning an edifying experience

ill health and unhappiness and bring about happiness, comfort, prosperity and peace to the family. As a home-maker she has the right to acquire new knowledge and skill in the area of child development and mother craft, textile and clothing, food and nutrition, home management, housing, furnishing and decoration, agricultural production and last but not the least spiritual values in the context of cultural heritage.

In a developing country like ours a working women's class is emerging, To meet the demands of raising the standard of living of the family the woman has to join hands with the men-folk in increasing the earning capacity of the family. Due to reserved employment opportunities and lack of competition for securing jobs among women, the woman occasionally becomes the major or even the sole bread-winner for the family. This changed phenomenon has led a humourist to coin the word house-husband the opposite of housewife who is required to run the house with no responsibility of earning. Due to economic pressure women are taking gainful employment in agricultural production, industry, offices, research, building and construction, medicine and health, education, law and so on and so forth. Whatever field of work she chooses she has to acquire new knowledge of techniques and methodology and keep abreast with the latest scientific knowledge, and efficiency gadgets and equipment. The science of understanding human behaviour and human relationships has developed to such an extent that its study and knowledge has become indispensable for everyone, whether occupied in the house, factory, military or international relations. To get a satisfying experience and social recognition, the individual should be offered opportunity to keep pace with economic, social and technological progress. Adult education is one of the means of satisfying this urge, and need of the career woman.

The social status of woman is undergoing a change. Educational and vocational opportunities have opened new horizons for the woman. It has cut the very root of the existing norm of giving her a subordinate position in society and living within the four walls of the house, thus depriving her of rich community life and experience. Woman should be given equal social status and equal opportunity for creative service with men.

To those who have not gone through formal education in schools, adult education programme should provide general knowledge of and preparation for community action, institutional work and leadership responsibilities. She should be equipped to maintain the higher values of life. Western civilisation with its madding rush for materialistic advancement and constricted notions of success and happiness has taught us a lesson to proceed with caution in our worship of mammon God. A golden mean should be aimed at to balance between the trends, viz. mastery of

physical world for power and economic gain and perpetuation of spiritual values and humane approach to common problems. Honour for the precept 'live and let live' should pervade the thinking and action of all women.

The world has come closer in terms of time and space. New modes of communication and research have made this possible. There is a greater proximity in cultural, social and economic realms due to technological advancement and common market among developed and developing countries. But this has brought the dangers of wars, supremacy of one nation over others, population growth etc. to the forefront. There is need for a spiritual and intellectual foundation for a world community. Women can contribute a lot in this direction. Their tender and humane attitude could be unfolded under a programme of adult education.

Programme for Adult Education

Literacy—Literacy is a concrete means of achieving adult education. It is the gate-way to education. But, one is alarmed to see the state of affairs of literacy in India. Total literacy among Indian women is only 15. 31%. Literacy attainment is in direct proportion to the state of progress existing in a country. Conversely high percentage of illiteracy is a symptom of a developing country like ours. Adult literacy classes are an answer to this problem. Every woman under the age of 35 years should be given an opportunity to master the three R's with the objective of enabling her to get information and add to it by referring to further sources of information independently. To safeguard against relapse into illiteracy, functional literacy should be the aim.

Continuation Education

To keep up the learning process in women alive continuation classes and condensed courses should be organised. Such opportunities enable the needy and the aspirant to acquire knowledge for her own betterment as well as that of the larger community of which she is a part.

Vocational Guidance

Women engaged in different pursuits need preparedness for specific jobs and require improvement in knowledge of technique, methodology and skill to fit in in the industrial and occupational situation of their liking. In every walk of life—in the home, the farm, the factory, the office or research laboratory women should be exposed to learning situations to meet the challenge of fast machanic and technical changes. Through a continuous process of education in life situation the woman can adapt to the requirement of increased production and efficiency.

"Naya Shikshak" Oct. 1965.

Liberal Education

Liberal education to my mind is the unfolding of the mental faculties of the individual to bring her to a state of existence where Gestalt—a total perspective of life is perceived in its various moods and hues. It gives the individual a vistavision of science, arts, social values, national and international influences that impinge the mind and enable her to appreciate the full significance of physical and spiritual endowment for the fulfilment of individual yearnings and social and humanitarian ideals.

Method and Technique

Adult education is possible through exchange of ideas and experiences between the educator and the learner. Communication of knowledge in the class-room, at community, national or trans-global levels is made effective through such media as audio-visual aids, libraries, discussions, conferences, seminars, workshops, etc. These aids are required to be developed and provided liberally for education of women.

The hand that rocks the cradle rules the world and it should be well equipped to play its just and right role in the making of its own destiny as well as that of the nation and the world. This can be made possible to a large extent through the medium of adult education.

YOU WILL BE FORTY-THREE

Some years ago, at a university in eastern Canada, a man enquired of the Director of Extension as to the syllabus and duration of a B. A. programme offered during evening hours. He then asked how long it would take him to complete the work. "Six years", said the Director. "Six years !" exclaimed the prospective student, "I will be 43 by the time I finish." The Director's reply was to the point : "In six years you will be 43 whether you take this programme or not".

part 2

V. K. R. V. RAO

The Socio-Economic Strategy of Adult Literacy

It appears a little odd that there should be any doubt about the importance of adult literacy in the context of social and economic development. I would have thought that this was one of those obvious truths which really do not need any elaborating or dilating. Everybody knows, for example, that if we do not put water along with the seeds, the seeds will not grow. If we put fertilisers, then the plants grow faster and bigger and we are able to get a larger output from our agriculture. The human being is somewhat like a raw material, and before we can make the raw material into a finished product, we have got to go in for a large number of inputs into the human being. I am using the word 'input' because it is a most understandable phrase in the context of our economic development today.

In the last 13 years of planning and economic development, we have not succeeded in breaking the back of illiteracy in this country. We have increased our national income, we have set up many factories, we have also increased very substantially the facilities for higher education. We have increased even more substantially facilities for technical education; but if we look at the state of literacy in this country, the 1961 Census has shown that literacy in this country is still of the order of 24 per cent and if we start breaking down this figure of literacy and examine what is meant by it, we will find that the population which retains literacy in the sense that it makes some use of it is very limited. And that is really the keynote that I want to strike. It is not just the question of literacy. It is the question of making use of literacy. The bulk of them have not had education even up to the 8th class. It may be worthwhile carrying out a couple of sample surveys among the literate population to find out what exactly is the texture of this literacy. It would be useful if one could take a few villages and then find out what precisely

literacy means to the literate population and what use they are making of this literacy. Apart from this, if we break down again this literacy figure in terms of urban and rural areas, we find that the literacy in rural areas is very much less. It is about 16 or 17 per cent in rural areas. Again, if we look at the figures separately for women and men in the rural areas, I believe that the illiteracy among women is of the order of about 93 or 94 per cent. This vast mass of illiteracy is, I think, one of the real handicaps in the way of our economic growth and it is that which Indian planning has not been able to tackle so far.

Economic development is the result of, broadly speaking, two factors—the human factor and the non-human factor, using the word non-human in purely technical and not in a value sense. And it is the human factor which contributes a little more than 50 per cent of the economic growth which has taken place in different parts of the countries of the world. The moment you concede that the human factor, what was first termed the residual factor, sometimes identified with science and technology, sometimes with education, sometimes with organisation, but often with all the three, is responsible for a very large share of economic growth, it becomes important to identify the elements that promote the efficiency of the human factor. Planning can only create facilities for economic development. But the utilisation of those facilities depends on the human factor, upon the will and capacity of the human factor to use those facilities. I think it needs no arguing to show that an illiterate person is not able to make his optimum contribution to economic growth because he is not able to respond to the facilities that are created for him. He is neither motivated to make use of those facilities nor is he qualified to make use of those facilities. Therefore, for utilisation of the human factor which I say is a major partner in economic growth, you need literacy.

I do not like the word 'literacy'. Education, adult education, is, I would say, a sine qua non for enabling the human factor to respond to the big investments that we have been making for the development of the economy. We have been talking a lot of investment. We have invested Rs. 3500 crores in the First Plan, we invested a little more than Rs. 7000 crores in the Second Plan; we will be investing Rs. 11000 crores in the Third Plan, and we hope to invest, may be Rs. 21 or 22 or 23 thousand crores, in the Fourth Plan. Such massive investments are being made. But we have also been making some investments in human factor in the sense we are producing science, engineering and medical graduates. We are producing diploma holders and secondary school graduates. We have been making a lot of investment in the human factor in so far as these aspects of the human resources are concerned. But when we come down to the vast mass of the people, the working people, the

men and women of adult age, who constitute the bulk of the working force in this country, we find that our planning has been a failure and if I may be bold to say so, our planning has been a failure not only in implementation but in conception and in priorities. We have not fully realised the crucial place that adult education occupies in social and economic development.

I insist on using the word education because I know literacy does not include education. There are 100 millions of literate people in this country. But I do not think anybody would say that we have 100 million educated people in this country or 100 million people who use their literacy. There seem to me to be three major links between adult education and economic development.

First, and I think, in a way the basic background for economic development is knowledge and desire for better ways of living on the part of the people. Even today, 82 or more per cent of the population in India live in villages. Now, people must get some knowledge of what is better life, even in elemental terms, in terms of clothing, shelter, education, health services etc. Not only should there be knowledge of the better ways of life but there must also be the desire for getting better ways of life. This is the sheet-anchor of economic development. It is the desire for a better way of life, knowledge of a better way of life, which is the basis for the motivation of economic development. And only then will the people be prepared to put in more work, show more enterprise, imagination, daring and take more risk, all of which constitute the background for economic growth.

The second thing which is necessary for economic development is readiness on the part of the masses to take to new ways of production and not be bound by traditional types and traditional ways of production. If you have a desire for a better way of life, then you must produce more. A better way of life is not going to be obtained by charity or by gift or agitation or more talk. In the last analysis, a better way of life can be secured only by more production and better production, and by not following the old ways of production. Therefore, in addition to acquiring knowledge of better ways of life, and developing a desire for better ways of life, it is important that people should also be made to cultivate readiness to take to new methods of production, what Jawaharlal Nehru used to call, science and technology, what even Acharya Vinoba Bhave calls, science and spirituality. Scientific approach means, apart from the rationality, inculcating confidence for trying new things. The moment a scientist says that everything is known that is to be known, the scientist has no more reason to exist. There must be the readiness to adopt new methods, try new techniques, go in for new experiments even though this has not been done by one's father and by one's grandfather.

The third thing which is required in order to have the necessary background for economic development and the necessary building up of human factor for purposes of economic development—it is very important specially for those who are living in the rural areas—is that they should take a commercial or economic view of one's economic activity. By and large, in our country, the bulk of the people follow economic activity not as a matter of business but as a way of life, as a method of securing subsistence, not as a business activity. The moment you say a thing is a business activity, then calculation comes in, estimation comes in, analysis comes in, profit and loss come in, inputs and outputs come in, accounting comes in. Everybody knows that as long as a person regards economic activity merely as a way of life, he does not achieve economic progress. If we want economic progress, a person has got to treat his economic activity as a business and not as a way of life. This means that he must know some accounts, he must look on his economic activity as a business, what he is putting in, what he is getting out, how what he puts in can be broken down in components, which component brings more, which component brings less. This whole economic view of business activity and the business view of economic activity is, to my mind, also an inevitable part of the background for economic development without which we will not get a proper utilisation of the human factor.

To sum up, therefore, economic development requires knowledge and desire for better ways of living, readiness to take to new ways of production, and cultivation of a commercial or economic view of one's economic activity. I suggest that all this requires dissemination of knowledge on a wide scale. And if I may say so, knowledge requires literacy, as literacy is a major instrument for knowledge. I do not want to play down the other instruments of knowledge. I do not suggest that we do not have other ways of imparting or acquiring knowledge. We have the audio-visual methods of acquiring knowledge. In fact, in the olden days in this country, knowledge was largely acquired through the audio method. This country, more than any other country in the world, is known for knowledge passed by word of mouth and from generation to generation. But this was not like radio broadcast talks which one hears for 15 minutes. When knowledge passed by word of mouth in ancient India, the pupil lived with the teacher so that it was not merely what he heard from the teacher expounding the Vedas or the Upanishads or Gita or something else but he could ask the teacher questions. He could get explanations. Therefore, the knowledge could really become a part of his equipment, part of his blood and bones and flesh. To me knowledge has no meaning till it has become a part of oneself. If we want to acquire knowledge, literacy is the most important way

of doing so because it transcends both time and space. The film is useful, it is something which stimulates. But it is much more expensive to have films and radio than to have the printed word of the ordinary type that we know as books.

For economic development and utilisation of the human factor, however, more literacy is not sufficient. The literacy that we want is not just literacy but what I call functional literacy. Functional literacy is literacy that is geared to the promotion of ecconomic development. This in turn means that it is geared to the stimulation of the will for development and the creation of the capacity for development. Let me illustrate what I mean. Take the whole question of agricultural productions. We all know the importance of agricultural production in this country. We have been hearing about agricultural stagnation. We also know that we are becoming dependent more than before on imports. Before the Second World War, our imports used to be 1½ million tons of foodgrains. Now this year, I think, our imports are going to reach the record figure of something like 6 million tons of foodgrains.[1] Obviously, we want an increase in agricultural production. Therefore we must have more fertilisers, more pesticides, good seeds, etc. in the whole programme. We have a massive programme of investment in agriculture in the Fourth Plan. We had, of course, quite a massive programme in the first, second and third plans. But it is not enough. Economic development not only requires investment but it also requires what I call a favourable response ratio i. e. utilisation of the facilities that are created. If we do not have functional literacy we may create facilities but these will be utilised only by a few people. When Jayaprakash Narayan Committee on Weaker Classes comes to the conclusion that there is something wrong with economic development because only a small proportion of the population in the rural areas have got advantages of economic development, this is because we have neglected this aspect of planning, namely, the preparation of the human factor to play an appropriate role in economic growth.

Let me now come to social development. I do not like to separate social from economic development. I am doing it for expository purposes. If we want social development. I would say that first thing which is necessary is the creation of rational attitude. We will find, if we examine the question, that the developed societies must have a rational attitude. The creation of a rational attitude would mean conquest of supertitions and freeing of oneself from taboos, totems and astrology. I believe I am right in putting these three things together. This rational attitude, to my mind, is an essential condition for social development.

Secondly it is important for social development that there should be an

1. The reference is to the import of foodgrains in 1964.

awareness of social obligation. Quite apart from religion and philosophy and so on, as a sheer matter of social engineering, one is living in society automatically involves the acceptance of certain obligations without which there can be no such thing as living in society.

The third thing, which is important from the point of view of social development, is the development of the correct attitude, I will say, to begin with, towards woman. I think no society can grow to its full stature which does not have the correct attitude towards woman and this is the attitude of the acceptance of equality and dignity of woman. I think social development essentially involves the acceptance of the human worth of the woman, that she is as much a human being as the male, that she has got dignity, that she has got personality, she has got worth. In other words, a real recognition of the equality of man and woman, to my mind, is an essential condition for proper social development.

Now apart from this attitude towards woman, the other thing which is very important for social development is the correct attitude towards education, and towards knowledge. The attitude towards knowledge should not merely be the kind of attitude which we are having in this country, an attitude comparable to the attitude towards God, that is, worshipful but non-practised. Similarly, the attitude towards knowledge has been one of practice. Social development requires that this should go. This is well illustrated by the way in which the Russian society deliberately went in for developing this correct attitude towards knowledge.

And finally another aspect which is necessary for social development is taking what I call a long view rather than a short view. A society which takes a short view is not a society which can develop because the essence of society is that it is immortal, it is continuous. Those who constitute this society live and grow and die. But the society of which they form a component has a continuity extending far beyond the lives of those who compose it at any one moment. Therefore, taking the long view rather than a short view, is an extremely important desideratum for social development.

Social development, it would thus seem, requires creation of a rational attitude, conquest of superstition, freedom from taboos, totems and astrology, cultivation of an awareness of social obligations and the recognition of one's role in society and developing the correct attitude towards women, towards education, and towards taking the long rather than a short view. To my mind, all these are essential conditions for social development. To illustrate these abstract things in concrete terms in the context of our own society are panchayati raj, co-operative movement and family planning. I take these three things together as they are vital for the economic

and social development of our country. Panchayati raj is an excellent concept, where you transfer functions to local bodies. Nobody can quarrel with the concept of the panchayati raj but panchayati raj cannot function effectively unless there is social development. Similarly, the co-operative movement. We want co-operative marketing, co-operative farming, co-operative purchasing, producers' co-operative and consumer co-operatives. We want to go in for co-operatives, because we do not want a regimented capitalist society. At the same time we do not want an apparently unregimented capitalist society. So we look upon the co-operative movement as the most important instrument for building up a socialistic society that at the same time is consistent with human dignity and individual freedom. How can we have co-operation or co-operative societies without social development? If today we find so many faults in our co-operative societies, it is because it does not have a background of the right type of social development. And then family planning. Family planning, besides other things, requires education, a different attitude towards women, understanding of the long view rather than the short view, etc. etc. Therefore, these three vital requirements of our development programmes, namely, panchayati raj, the co-operative movement and the family planning movement—all these three, in my opinion, require education, and literacy, as an instrument of education. Again the literacy that we create should be functional, geared both to stimulation of the will for development and the creation of the capacity for development. It must be also geared to creating the right attitudes.

If I may sum up this part of my argument, I suggest that without education—there can be no adequate education without literacy—there can be no worthwhile social and economic development. The human factor which is a most important instrument both for the promotion of economic and social development and which stimultaneously is the main beneficiary of economic and social development, requires that there is education on a mass scale. Therefore, I would conclude by making the assertion, which I hope is not just an obita dicta, that without adult education and adult literacy (a) it is not possible to have that range and speed of economic and social development which we require, (b) it is not possible to have that content, or quality or tone to our economic and social development that makes it worthwhile in terms of values and welfare. Therefore, both for accelerating economic and social growth, for speeding up economic and social development, for improving the quality of the society which we are trying to create, it is essential to have adult education and adult literacy. I would, therefore, put in the forefront of any programme for economic and social development, a programme of adult education and adult literacy.

The last point that I want to deal with is the concept of adult education and

educational planning. I feel that essentially adult education shauld be distinguished from all types of education in so far as adult education is much more functional, much more related to economic and social development than education proper. Education proper extends from the age of 5 or 6 to at least the age of 14 to the bulk of our people, to the age of 16 to a very large number, and to a fairly large number up to the age of 21 or 22. As you know, we have got about 1.6 million students in colleges and universities for higher education in this country, which is a very large number compared in absolute figure to almost any country in the world with the exception of the Soviet Union and the United States of America. And by the time we come to the end of the Fourth Plan, the number of persons going in for higher education is expected to be something like 2.3 millon persons. Therefore, education is something which goes on for a long number of years and it has got a mixed motivation. Education proper is not only functional, and it is difficult to accept the proposition that education is solely and wholly intended for economic development or is solely and wholly functional. But adult education is in a diffeient category. Adult education does not extend for so many years. This is the first important functional differentiation. Adult education may be for three months, four months, six months. Education proper involves three constituents viz. years, buildings and teachers. But that is not so in the case of adult education. In the case of adult education, we probably require no new buildings, the number of years involved is small and therefore the time taken by the teacher for adult education is also not very long. It has, however, to be accepted that the adult does not complete his education just with the training that he gets in literacy. I like Acharya Vinoba Bhave's views on education, namely, that it should be such that it leads to freedom from the teacher. There is a lot of sense in that dictum. A student who is dependent on the teacher is not really well-educated; and he is not a good teacher who constantly makes his student more and more dependent on himself. That teacher is good who gives enough knowledge and excites enough interest in the student to make the person independent of the teacher and enables him to get on his own and learn more for himself and expand his knowledge. Now, while this is true even of education as such, it is very very much true of adult education. The significant hallmark of adult education is that, within a very short period of time, we implant in the adult the capacity to be free of the teacher and at the same time to pursue his own literacy for the purpose of expanding his own knowledge. In other words, the adult becomes his own educator, the adult becomes his own teacher. The sooner an adult performs for himself the function the teacher performs, the more successful is the adult education.

The second thing to remember when we talk of adult education and educational planning is that essentially adult education has to be functional and very much more. I feel basic education should not have been thrust on young children of five, six or seven, but it really should have been meant for adults. It is the adult who knows that education for him has got to be linked up much more with life, environment, economic activity, social activity, development, and planning, than in the case of the child. There is a vast difference between the type of education that the adult requires and the type of education that the child requires. The former has got to be much more functional, basic, related to activity and development, development-oriented, function-oriented, and work-oriented. Only then will the adult be interested. He is more interested in finding out something which will enable him to get a better understanding of the working of his own particular occupation, increase his food production, stop insects from destroying crops, make his children behave better, get more value from what he is actually using. He may be an illiterate but his mind is grown up and his interests are already cultivated. We are not writing on a blank slate when we are dealing with an adult.

One last word, and I have done. Literacy, as I have already said, is not the word I like very much, excepting as a subsidiary or a supporting word, because, literacy unless used, is worse than useless because it gives one the illusion of being able to get an entry into the houses of knowledge. It is the utilisation of literacy which ought to be the most important function of adult education. This is what I have been stressing in the Planning Commission. I have gone all out to give much more important role to the utilisation of literacy than merely to the teaching of literacy to people. Utilisation of literacy really means enormous production programmes of books and journals, multiplication of libraries, mobile libraries, museums and all the other various ways and means by which the literacy will be used for the purpose of social and economic development and also for cultural development. If we talk of literacy at all, it should be in terms of utilisation of literacy and not merely of the retention of literacy. I do not like the word 'retention' of literacy. Retention is not enough. Literacy is something which you use. You have to use it otherwise there is no point in having it. Therefore, I would say that utilisation of literacy is necessary for the purpose of promotion of social and economic development. *(Adopted from the Key-note address of Dr. V. K. R. V. Rao to the Study Group on Adult Literacy and Adult Education sponsored jointly by the Ministry of Education, NCERT and UNESCO.)*

B. R. PATIL

Gram Shikshan Mohim

The Social Education Movement in Maharashtra has gone through several strides and phases. Arrangements were made to remove illiteracy by starting scattered and isolated classes here and there. The Social Education Worker starting the classes for adult used to get some remuneration depending on the number of adults passing the literacy tests. In Vidarbha region classes were organised by deputing some young and enthusiastic workers to the selected villages for about 5 weeks during summer vacation, in addition to the normal Social Education Classes. There was enthusiasm and response in the beginning but the achievement was not appreciable compared to the cost and labour put in. The number of adults attending one class ranged from 25 to 30 in the beginning but it slowly decreased and ultimately only 4 to 5 persons passed the literacy test. There was no congenial atmosphere created in the village and majority of illiterate adults were not enrolled in the classes. So they discouraged the adults attending the Social Education Classes. The Social Education workers who started Social Education Classes with the hope of getting good amount could not get adequate remuneration compared to the labour put in by them and so they were discouraged. Due to the practice of payment of remuneration to the Social Education Worker the public or the Social Workers did not pay any attention to this problem. Hence the number of illiterate adults made literate every year was very low. It was observed that only 2 to 3 thousand adults per district could pass the strength of 3 to 4 lakhs of illiterate adults in the district. So it was not possible to wipe out illiteracy from any district by such a slow process. It was not also possible to have effective follow up programme and hence so called literate adults lapsed into illiteracy in due course.

2. It was in 1958-59 that the idea of taking the movement to the masses and making them adopt it as their own was first experimented in Satara District. A number of villages and Taluka propaganda meets were organised by the District Unit of the department of Education with the assistance of the Primary teachers

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which infused enthusiasm both among the people and the workers and created favourable atmosphere in the District. It was the villagers who organised the classes, provided places and equipment for them and looked after all other arrangements. The number of illiterate adults made literate leaped from 3000 to 11000 and to 21000 in 1958-59 and 1959-60 respectively. The scheme of Gram Shikshan with the village as a unit for eradication of illiteracy was evolved when the State of Maharashtra came into being in 1960. Under this scheme classes were not started in isolation. The whole village undertook the responsibility of wiping out illiteracy of the adult within the age group 14-50 and to make the whole village 100% literate and quite enlightened. The scheme was tried in good many villages on a campaign basis and the response was excellent. Good many villages achieved 100% literacy and undertook constructive activities such as preparing approach roads, cleaning houses and public places and repairing village streets etc. The villagers adopted co-operative and progressive methods of farming and it was found that the whole outlook was changed, vision broadened and a new mental horizon dawned.

The villages achieving 100% literacy then celebrated Gram Gaurav Samarambha in honour of killing the demon of illiteracy. In this function the neoliterates were given prominence in all respects. They welcomed the Chief Guests, showed them their clean houses, sang the prayer, the welcome song, read the report, gave out their experiences, made small speeches, sang the chorus songs, gave the tests in reading and writing. It is impossible to witness this celebration without being moved. All the neoliterate men and women take part in the procession through the tastefully decorated streets of the village to the place and the dais where the Samarambha is to be actually held.

3. The villagers from the neighbouring areas also come there in hundreds and the whole celebration takes the form of a grand festival. The women who in the past remained behind doors and rarely attended a public meeting, now attend this celebration in full strength and boldly address the audience on the subjects such as child care, importance of learning, improved methods of farming, family planning etc. It is a happy sight to see old and middle aged women walking up to the mike and delivering short speeches, sing chorus songs and read the sentences written on the board. All these efforts on the part of the neoliterates impress the audience very much. Then the solemn ceremony of lighting lamps which are a symbol of knowledge takes place and the neoliterates take the following oath :—

> "We solemnly swear that we shall keep up our literacy, send our children to school regularly, increase production, maintain the unity of the village and strive to achieve all-sided development of the village".

This scheme of educating the villagers by the villagers themselves for the uplift of their own village is given the name as Village Education or Gram Shikshan. This scheme was then launched on campaign basis in Satara District. Hundreds of villages and more than one lakh of illiterate adults were made literate in that District during 1960-61.

Encouraged by the outstanding experiment of Satatra the State Government accepted the scheme and included it in the third Five Year Plan. Government launched this scheme in the State of Maharashtra from 17th April, 1961, the auspicious day of Shiv Jayanti. During the first year of this experiment as many as 378 villages and 4,86,378 illiterate adults were made literate.

Due to Democratic Decentralisation, Zilla Parishads were started from 1st May, 1962. The work of implementing the scheme of Gram Shikshan Mohim was transferred to Zilla Parishads while the work of printing and supply of literature remained in the State sector. Due to decentralisation very good atmosphere has been created in the districts for successful implementation of the scheme. Jalgaon Zilla Parishad is now in the forefront. Up-till now more than 2.8 lakhs of illiterate adults have been made literate and Zilla Parishad has decided to wipe out illiteracy from the districts up to the next Shiv Jayanti Day. Bhadgaon Block after achieving 100% literacy in all the villages of block has celebrated Block Gaurav Samarambha at the hands of Hon. Yashwantraoji Chavan, Defence Minister. Some more Blocks have successfully eradicated illiteracy from all their villages. It is found by experience that the successful implementation of the scheme has helped a good deal in enrolling the maximum number of children in the primary schools, increasing their attendance, improving intellectual standard, starting new secondary schools, improving the tone of the schools and the general standard of Education and to bring about all-sided development of the villages. Where there is full co-operation of the officials and non-officials of the Zilla Parishads the achievements of Gram Shikshan Mohim are amazing. Up-till now about 4500 villages and 20 lakhs of illiterate adults have been made literate in the State of Maharashtra.

Government have now entrusted the responsibility of implementing the scheme of Gram Shikshan Mohim successfully to the Chief Executive Officers and Block Development Officers at District and Panchayat Samiti levels respectively. The Educational Conference held in Bombay last year has resolved to wipe out illiteracy completely from the State of Maharashtra within the next five years and it is possible to do so if all co-operate whole heartedly to achieve the goal and to keep the State of Maharashtra in forefront.

The Gram Shikshan Mohim of Maharashtra has now attracted the attention of the Planning Commission, New Delhi. Shri S N. Saraf Director (Education) Planning saw the working of Gram Shikshan Mohim by visiting Poona, Satara and Sangli Districts and prepared report on Gram Shikshan Mohim. Dr. Smt. S. Ramachandran, Deputy Minister of Education, Central Government and Raksha Saran, President, National Women's Council and Shri P.C. Sen, Chief Minister, West Bengal saw the working of Gram Shikshan Mohim and all of them were very much impressed. Shri P C. Sen expressed :—

> "My visit to the adult classes in Maharashtra is an eye-opener to me. It was a delightful surprise. I could notice from the bright faces of women and men that the scheme and the campaign for liquidating illiteracy has brought new life and ideas to them. It is in fact a social revolution. I congratulate the sponsors of the scheme and commend it for acceptance in all the States".

Russian delegates also have praised the scheme. In the light of the evaluation report the Planning Commission has now decided to introduce this scheme as a pilot project in one of the Blocks of each state in the country and to introduce it as a regular scheme during the Fourth Five Year Plan.

There are three main aspects of the scheme :—

(i) Eradication of illiteracy of the adults within the age group 14-50 by starting Social Education Classes by teachers and Social Workers and home classes by the pupils of upper primary classes and Secondary Schools.

(ii) Retaining literacy of the neoliterates and enriching their knowledge by supplying booklets free of cost through Circulating Library Scheme and starting adult schools.

(iii) Bringing about all-sided development [of the village through group activities by starting Social Education Centres in the villages, achieving 100% literacy.

Government prints one lakh sets, each consisting of 10 booklets every time. Till now 4 sets each of 10 different booklets i.e. in all 40 lakh booklets have been printed and sent to Zilla Parishads for free circulation among the neoliterates. Some of the villages have started Adult Schools in the Villages achieving 100% literacy and to raise the level of enthusiastic neoliterates up to Standard IV in a year.

For implementing the scheme successfully a token grant at the rate of 50 Paise per adult made literate is paid to the village Panchayat with a view to recouping the expenditure initially incurred by them for supplying kerosene, chalk, paper

etc. and 50 Paise are spent for supplying the literature to the S. E. Classes and the neoliterates. It costs roughly one rupee to make a person literate, wheras under the old grant-in-aid rules the cost of equipment alone averaged to Rs. 6 per adult. Of no movement in Education can we truly say that it achieves more and more with less and less of public money. It is really a revolutionary scheme, which was evolved just after the formation of the State of Maharashtra and so it is a proud privilege to say 'Gram Shikshan Mohim of Maharashtra'.

Gandhiji expressed his views on this subject as follows :—

"Illiteracy among masses is a disgrace to India. It must be wiped out. Recognition of alphabet is not the aim of adult literacy campaign but it must be linked up with the everyday life of the adults".

Let us remember the teachings of Bapuji and put his words in practice.

Go to the people,
Live among them,
Learn from them,
Love them,
Serve them,
Plan with them,
Start with what they know,
Build on what they have.

—An old proverb.

N. BHADRIAH

The Vidyapeeth Movement— A Vision of Education through Living and Working together

Fair of Schemes

Almost every day we come across one or the other of new schemes concerning rural development. Development schemes in the field of Economics, Agriculture, Education etc., are tumbling on one another without any proper realisation whether the earlier schemes have proved at all successful. It looks as if the planners take it for granted that the moment they produce the plan they will be tacitly accepted by the people concerned and worked accordingly. The concerned departments begin to expect the results of the full co-operation of the people in executing the plan schemes. This feeling seems to be just an illusion. People are confused to understand the plans placed before them and they naturally fail to have a clear vision of the purpose of the planned scheme.

It goes without saying that there is no relationship established between the understanding of the scheme by the common man and the plans and the schemes envisaged. The reason for this is to be found in the fact that the common man has not been educated and obviously he does not have the understanding necessary for the comprehension of the Development Schemes. He has not been made to feel the need and urgency of these plans which he has no means of understanding.

Condition of rural education today

The education now being imparted to the youthful people has only engendered a sense of frustration both in the teachers and the taught. The atmosphere in which they are growing is such that no higher ambition than that of seeking a government job enters their heads. Jobs are not naturally available for everyone of them. Such of them, who fail to obtain the jobs they hunt for, become dissatisfied and feel frustrated. The worst of it is that the kind of education they receive has not succeeded in equipping them particularly for any specific career, vocation or profession. This is the case so far as their general education is concerned.

This engenders in them the feeling that they have not succeeded in adjusting themselves to the community they live in. There are still far too many young people who remain illiterate. From one point of view these illiterate youth who have had no schooling are in a better position than their educated brethren in so far as they are ready and willing to take up any manual work when it becomes available and necessary. But the so-called educated are averse to doing any work with their hands considering it demeaning to them. Their incapacity to do any manual work is the result of the superficial education they have received which has weaned them away from it.

The educated youth have become for several reasons urban-minded and have lost all interest in their rural environment. They seek jobs in the cities, and drag on a pitiable existence when they do not have any useful work to do. This, indeed, is demoralising in the extreme. This kind of youth do not fit into their rural environment nor are they happy in their urban one. When they are forced to get back to their villages by uneasy circumstances the educated youth remaining in the villages fall a prey to the corroding complex that they are not wanted anywhere and thus have no purpose to fulfil in their lives. This is a dangerous frame of mind for any youth to get into. Thus, it happens that the village development schemes suffer a terrible set-back without the co-operation of those, who have received some education in the villages. Their co-operation, if available, could be really responsible for the success of the development plans. The villages thus remain benighted without becoming the basis as they should be, of the nation's development.

Now, if anyone takes the pain to understand the situation prevailing in the country, he can easily understand that life is being rendered very complicated owing to the impact of the science and technology and of the outside currents of ideas and ways of life exploding in every nook and corner of the country. The plans and schemes which are probing into every field of activity have only created confusion and chaos in the minds preventing them from pursuing that which is best suited to the proper shaping of their lives. "In the course of world History seldom has the greatness of a nation long survived disintegration of its rural life. For untold ages man, by nature, has been a villager. Every study of the subject which had been made in Europe and in America has revealed that, as a rule, city families survive only for a few generations. Cities grow and thrive only as they are constantly replenished by the rural population. For a long time, cities drew the cream of life and culture from the villages, returning almost nothing as has been the case in India during the last few centuries. The existing village resources of culture and energy become depleted and the strength of the nation is reduced." This statement of the

University Education Commission reveals the frightening truth. If this state of affairs is allowed to continue the rural development we think of will remain a dream and all the schemes and plans will become infructuous.

It is now high time that the educationists and the planners should think of establishing contact with the masses in a dynamic way and bring home to them a clear understanding of their problems. The youths will have to be given a shake-up. They must be made to develop the strength to face the problems before them and surmount them in a courageous and intelligent way. They must be made aware of the rapid changes taking place in the world and the urgency with which they have to adapt themselves to these changing conditions. If approached in the right way, confidence and courage and hope and aspiration can be infused in them which would result in their life being made better and fuller, economically, culturally, socially and otherwise. To achieve this goal, literacy must be achieved universally and proper and suitable training with scientific knowledge must be given to all the adults to begin with.

So, we must think of some effective way of giving the rural youth proper education, best suited to their circumstances in life. This is indeed very urgent in view of the fact of the large numbers of our people living in rural India.

Adult Education

In developed countries, Adult Education is organised in such a way that everyone gets an opportunity of becoming educated, in proper sense, in the field he wants, whether in rural parts or in urban. In Scandinavian countries, the Folk High School movement started a century ago with an idea of making the people understand their problem, to love their country, to develop national character and to realise in a full measure that "the good of the individual lies in the good of society". Every day this trend is developing, bringing increased benefits to the people. Denmark, Sweden and other Scandinavian countries are as rural as we are. But the growth of industry and mechanisation of agriculture were gradual and went hand-in-hand with rural conditions. The Folk High School Movement helped the country in that respect. Here, in India, we require such institutions suited to our local conditions in every nook and corner of our country, to give education to the rural youth who have been deprived of adequate and suitable education during their school-going age.

An example : the Vidyapeeth Movement

In this direction, the Mysore State Adult Education Council, which is a voluntary organisation in the state of Mysore, has organised a movement called the

Vidyapeeth movement. This was mainly inspired by the Danish Folk High School movement. It is not a mere replica of the Folk High Schools of Scandinavian countries but that which is planned successfully to conditions as they obtain in rural India.

After the State Adult Education Council has come to experiment with the scheme in one or two places, the results have been encouraging in such a way that it was given a fillip to the growth of such Vidyapeeths in number. The movement attracted the attention of International agencies like the Ford Foundation of America and the Mellemfolkeligt Samvirke of Denmark, who have willingly offered the necessary financial and technical assistance. The Mysore government is taking great interest in this movement and is helping the Adult Education Council from the very beginning and it is now thinking of establishing at least one Vidyapeeth in each of the nineteen districts to start with.

These institutions provide liberal education pertaining to all subjects needed for life along with agriculture and rural industries for 5 to 6 months for each batch. These are residential institutions where the trainees lead a community life in company with their teachers exchanging views and acquiring knowledge and getting training all the time in the field, in the class-room and in the workshop. Besides their academic lessons, they are being trained in any one of the industries which they could develop during their leisure time in their villages, besides agriculture, including animal husbandry, dairying and poultry-keeping. But they are not agricultural or industrial schools. The main object of these institutions is to give liberal and useful education for life to create confidence and courage in their life and work, and inculcate in them leadership.

They are given full scope and guidance for developing their projects and to do research closely associated with their work. They are sent in suitable batches to villages to stay there for two weeks to survey and assess the problems and to plan for the development of the villages, so that such experiments go to aid the young men of villages in helping them to solve their social, economic and cultural problems effectively, to create an amicable community in the villages. It paves the way for rural reconstruction in the real sense of the term.

Among the ideals of Vidyapeeths the ideal of full-fledged co-operation, community living and social solidarity stand out foremost. The pupils, by living a community life, develop a sense of social responsibility and learn by personal experience through direct participation in all the activities. No sectarian, communal feelings and caste prejudices are allowed to prevail in the institution. Students form

themselves into small groups to carry out the day-to-day duties by turns, thus giving opportunities to everyone to develop the essential qualities for good leadership. Thus, each student will be able to develop his all-round personality conducive to a good social life by living and working together for themselves and for others.

After having lived for six months in this institution they return home to come back to the Vidyapeeths for short refresher courses evey year. Equipped with a liberal knowledge of their country and its people and with the experience, courage and confidence they will have acquired by their sojourn in these Vidyapeeths, their lives become the lives of fulfilment both from their own personal point of view and the point of view of the village community.

It is hoped that they will shape into fine selfless leaders for serving their people and it is found that many of the trainees have fulfilled this hope. They have taken on themselves the responsibilities of making the people of their villages literate by starting libraries for them, by organising youth clubs for serving the community and by co-operating with the administrators and the government departments related to the development plans.

But the fact remains that we cannot be satisfied with what these institutions achieved so far. What has been achieved is just a fraction when compared with the work yet to be done. Such institutions in one form or the other with some kind of philosophy will have to be multiplied hundredfold in the country so that they may become centres of new life in all the rural areas and become a new strength in the nation-building efforts.

बाल गोविन्द तिवारी

प्रयोजनशील प्रौढ़-शिक्षा

विश्वास कीजिये, बिना पढ़ा-लिखा भारतवासी बहुत समझदार, प्रगतिशील और सद्भावना-शील होता है।

विचार नया नहीं है। जिन लोगों ने बड़े-बड़े ग्रंथ कम पढ़े हैं किन्तु जनता के साथ काम किया है, यह उनका अनुभव है। यह कहना ग्रंथों की उपेक्षा करना नहीं है। इसको अधिक स्पष्ट करने के लिये यह कहना उपयुक्त होगा कि जिन लोगों ने विदेशी विद्वानों के बड़े-बड़े ग्रंथ कम पढ़े हैं किन्तु भारतीय जनता के साथ काम किया है, यह उनका अनुभव है।

अनुभवों का समूह ही साहित्य है। "अनुभव" केवल सापेक्ष पद (relative term) है, परम पद (absolute term) नहीं। अनुभव को समझने के लिये आवश्यकता है उसकी प्रतिबंधी (conditioning) परिस्थितियों की। वह है देश, काल और पूर्व इतिहास।

हमारे यहाँ जब प्रौढ़ शिक्षा की योजनायें बनाई जाती हैं तो उदाहरण दिये जाते हैं इन देशों के :–

स्वेडन और डेनमार्क, जो भारत की उंगली के पोरवे के बराबर हैं।

अमेरिका, जिसका पूर्व इतिहास ४०० वर्ष का ही है।

रूस, जो अधिकेन्द्रित राज है और जहाँ एकदलीय शासन है।

फिर कहा जाता है कि भारत रूढ़िवादी (conservative) है, इसमें परिवर्तनशीलता नहीं है।

विचार करने की बात यह है कि यदि भारत परम्परावादी (conservative) है, तो रूढ़िवादी होकर नहीं, संरक्षणवादी होकर; यदि वह परिवर्तन को जल्दी स्वीकार नहीं करता है तो प्रगतिशील होने का विरोध करके नहीं, वरन् अनुत्पादी (unproductive) परिवर्तन की उपेक्षा करके। यदि साधारण भारतीय हमारी बात को सुनकर चुप रह जाता है तो उसका कारण यह है कि हम अपनी घोषणाओं (professions) को कार्यक्षेत्र में सिद्ध करने में असफल हुए हैं, अपनी योजनाओं

का उसके सामने सप्रयोजन होना सिद्ध नहीं कर सके हैं, और उसका अभिरोचन (motivation) कैसे किया जाय, इस महान् प्रश्न को हल नहीं कर सके हैं।

वास्तव में किसी भी योजना को कार्यान्वित करने के लिये यह आवश्यक है कि हम व्यक्ति को अभिप्रेरित कर सकें। जहाँ यह बात साधारण भारतीय के लिये सत्य है वहाँ बड़ी से बड़ी जगह पर बैठने वाले के लिये और इसी प्रकार प्रत्येक अन्य देशवासी के लिये भी सत्य है। समूह व्यक्ति से बनता है, जनतंत्र की आधार शिला यही एक सिद्धान्त है। जनतंत्रवादी देश में समूह की ओर से विचार करना और तदनुरूप सिद्धान्त से व्यक्ति को अभिप्रेरित करना मृगतृष्णा के जल से प्यास बुझाना है। तानाशाही देश का उदाहरण यहाँ काम नहीं देगा। जनतंत्र में योजना की सिद्धि के लिये आवश्यकता है क्रिया के व्यष्टिकरण (individualisation of effort) की, और उसके द्वारा जन-जन के उत्प्रेरण की।

स्वतंत्रता के पहले और बाद में

प्रौढ़ शिक्षा के प्रचार के लिये अभी तक (स्वतंत्रता के पहले भी और बाद में भी) हम लोगों ने जो कुछ कहा है वह यह है कि हमारे देश की उन्नति करना है, विकास की योजनाओं को सफल बनाना है, सामाजिक जीवन को उच्चस्तर पर ले जाना है, आर्थिक स्थिति का सुधार करना है, आदि। प्रौढ़ों पर भिन्न-भिन्न प्रकार के दबाव डालकर उनको पढ़ने आने के लिये बाध्य करने की चेष्टा की गई है। इसके लिये जो-जो प्रयत्न हुए उन पर बेकार व्यय किया गया। स्वतंत्रता के पहले जनसाधारण के मन में फिर भी कुछ भावना थी। स्वतंत्रता के पश्चात् वह भी गई। यद्यपि हमारे पास प्रौढ़-शालाओं के आंकड़े नहीं हैं, परन्तु यदि वे इकट्ठे किये जायँ तो जान पड़ेगा कि सन् १९४९ से १९५५ तक इनमें बराबर गिरावट होती रही।

वही ढाक के तीन पात

हमने प्रौढ़ शिक्षा के स्थान पर समाज-शिक्षा को स्थापित किया। विकास के सेवा-विस्तार केन्द्रों से आशायें कीं। स्कूलों को सामुदायिक केन्द्र बनाना चाहा, नवयुवक मंडल स्थापित किये, ग्राम काकी शब्द का आविष्कार किया, चलते-फिरते पुस्तकालय और वाचनालय बनाये, परन्तु वही ढाक के तीन पात। जनता को आकर्षित करने के लिये सांस्कृतिक प्रोग्रामों का सृजन किया और प्रौढ़ों को पढ़ाने की कोशिश में बालकों की पढ़ाई को आघात पहुँचाया। भजन मंडलियाँ बनीं परन्तु तब जब जनता की आस्था भजनों से उठ चली थी और जनता भजनों को भूल चली थी।

नये पुराने चोले

पंचायती राज्य आया। हमने समझा कि इससे जन-जन में जागरण होगा। जागरण हुआ भी, परन्तु जागना और बात है और उठ कर काम करने लगना कुछ और ही। जनता के नेताओं ने

प्रौढ़-शिक्षा की दुहाई अवश्य दी, परन्तु एक-एक प्रौढ़ के हृदय में वह पढ़ने की इच्छा को जाग्रत नहीं कर सके। कुछ पुरस्कारों की योजना भी बनी। परन्तु यहाँ क्या, सर्वत्र पुरस्कार से लाभ पिछड़े हुए को नहीं मिलता। जो बढ़ चुका है और बढ़ रहा है वही इससे लाभान्वित होता है। मर्ज बढ़ता गया, ज्यों-ज्यों दवा की। रोग के निदान और इलाज के लिये समाज-शिक्षा-बोर्ड बना, समाज-शिक्षा विधेयक पारित हुआ। समाज शिक्षा के चोले को बदल कर फिर पुराना चोला ओढ़ा "प्रौढ़-शिक्षा" और "साक्षरता" का नारा उठने लगा।

सूचना केन्द्रों, ग्राम सेवकों के प्रयत्नों और प्राथमिक शाला के अध्यापकों (जिनको इस अधिक कार्य के लिए कोई अतिरिक्त पारिश्रमिक नहीं मिलता) से आशायें की गई और की जा रही हैं। देखना है कि वास्तव में होता क्या है।

हम हुक्म देते हैं

अभी तक हमारी पद्धति यह रही है कि चाहे हम सरकारी कर्मचारी हों या गैर सरकारी कार्यकर्ता, हम अन्तिम स्तर के काम करने वाले को हुक्म देते हैं। हमने किसी योजना बद्ध विधि से यह जानने की कोशिश नहीं की है कि यदि प्रौढ़ शाला के अध्यापक हम होते तो हम क्या करते। क्या ही अच्छा होता कि जो इस हुक्म को देते हैं वे किसी भी क्षेत्र में स्वयं भी कुछ दिन प्रौढ़ शाला चलाते, या कम से कम इस कार्य को करने वाले की क्या समस्या है, उसको धैर्य से सुनते और उसका हल निकालते। हमने जन सहयोग की बातें अवश्य की हैं, परन्तु "जन सहयोग" का अर्थ हमने यह लिया है कि जनता के नेताओं द्वारा सभा स्थापित होना और उसमें बहुत से मूक प्राणियों की ओर से कुछ प्रस्तावों को स्वीकृत करा लेना; फिर काम कैसे हो, यह नौकरशाही पद्धतियों के अनुसार तय करना और प्रत्येक काम करने वाले की क्या कारगुजारी रही है, यह देखना।

पर उनके प्रश्न, उनकी समस्यायें ?

उचित यह है कि हम शाला में काम करने वाले की स्थिति को समझें और यह देखें कि उसे क्या कहना है। उसका कहना है कि :–

(१) मजदूर (शहर में) और खेती करने वाला और पशु पालन करने वाला (गांव में) यह कहता है कि मैं पढ़ने आऊँ तो मुझे क्या लाभ होगा ? मैं आऊँ तो कब आऊँ ? रात को आता हूँ तो मेरे घर के काम को कब देखूं ? आ भी जाऊँ तो मैं थका हुआ होता हूँ और मुझे नींद आती है।

(२) अगर फुसलाये, बहलाये, धमकाये से कोई आते भी हैं तो वे कभी आते हैं और कभी नहीं। अनियमितता से आने वाले से क्या आशा की जाय ? नियमितता किस प्रकार प्राप्त की जा सकती है ?

(३) जो आते भी हैं उनका ध्यान पढ़ने में कैसे ठहरे ? इसका क्या हल है ?

(४) आपने पुस्तकालय और वाचनालय की सुविधा तो दी परन्तु यह उनके लिये है जो साक्षर हो चुके। जो नहीं हुए उनको क्या लाभ ?

(५) पढ़ने की इच्छा जाग्रत होना और बात है और पढ़ने के लायक हो जाना और। उन दोनों के बीच में गहरी खाई है। दो सप्ताह पढ़ने के बाद पढ़ने वाला निराश होकर बैठा रहता है क्योंकि अनुभव उसे सिखाता है कि फल प्राप्ति के लिये अधिक तपस्या की आवश्यकता है।

(६) कई स्थानों पर जो आधारभूत सुविधाओं की आवश्यकता है (स्थान, श्यामपट्ट, रोशनी, पुस्तकें आदि) उसका अभाव है।

(७) केवल पढ़ाने वाला शिक्षक ही इसलिये पैदा नहीं हुआ है कि वह बिना पारिश्रमिक प्राप्त हुए काम करे, देश में जो-जो भी पढ़े लिखे हुए हैं वे सब इस अपने देश के ऋण को चुकावें। जो बिना पढ़ा लिखा है, वह भी चुकावे। यह काम हो या तो स्वयं पढ़ाकर या पढ़ाने की कीमत देकर।

इन सब बातों के उत्तर दिये जा सकते हैं। परन्तु उत्तर वह होना चाहिये जो प्रश्नकर्ता को संतुष्ट कर सके। यह आवश्यक है कि प्रश्नकर्ता के प्रश्न ईमानदारी के प्रश्न हों, कुतर्क के नहीं।

ताल-मेल और प्रयोजनशीलता

प्रौढ़-शिक्षा के कार्यक्रम को वास्तविकता के साथ ताल-मेल बिठाकर चलाने में इस बात की आवश्यकता है कि उसको सप्रयोजन बनाया जाय। यह प्रयोजन, जहाँ योजना बनाने वालों की दृष्टि में देश की आवश्यकताओं की पूर्ति के लिये हो, वहाँ कार्यकर्त्ताओं की दृष्टि में व्यक्ति की आवश्यकताओं एवं उसके चलते हुए कार्य-कलापों से भी सुसम्बद्ध हो। जब तक व्यष्टयात्म रूप से यह कार्यक्रम प्रत्येक व्यक्ति के लिए उद्दीपक नहीं हो जाता है तब तक केवल देश प्रेम की दुहाई देकर अथवा सुदूर भविष्य के स्वप्न दिखाकर, इसको सफल नहीं बनाया जा सकता।

आयु, इकाई और उर्वरा भूमि

एक बात और है। प्रौढ़ और बालक के बीच की खाई को काटना आवश्यक है। आज का बालक कल का प्रौढ़ है। इस दृष्टि से यदि किसी बालक की आयु १० वर्ष हो और उसने कुछ समय तक पढ़कर शाला छोड़ दी हो, अथवा पहले बिल्कुल न पढ़ा हो तो उसको भी प्रौढ़ शाला में शामिल कर लेना चाहिये। अन्यथा वह कुछ वर्ष इधर-उधर भटक कर फिर हमारी समस्याओं को बढ़ाने वाला हो जायेगा।

पढ़ने का शौक आयु से भी संबंधित है। ५० वर्ष वाले की अपेक्षा १५ वर्ष वाले में शौक अधिक होगा। हमें उचित है कि अपनी शक्ति को केवल सख्त जमीन पर नष्ट करने के बजाय उर्वरा भूमि पर भी लगायें।

इस प्रकार शिक्षा की समस्या को एक सम्पूर्ण इकाई के रूप में लेकर हल करना चाहिये, जिसमें प्रौढ़ शिक्षा इस इकाई का एक अंग मात्र हो। यह क्रम इस प्रकार हो :–

(१) बस्ती का प्रत्येक व्यक्ति या तो शिक्षित हो या शिक्षा प्राप्त करता हुआ हो। आयु के अनुसार इसको इस प्रकार किया जाय :–

६ वर्ष तक बालकों को खेलने के कार्यक्रमों में, जो घरों में, मुहल्लों में, बाल-बाड़ियों में या प्राथमिक शालाओं के विस्तार विभागों में हों। (इनका विवरण प्रस्तुत लेख के क्षेत्र में नहीं आता)।

६–११ तक प्राथमिक शालाओं में जो अधिकांश तीन घंटे की हों (उनके अतिरिक्त जहाँ साधन-सुविधायें हों और जहां माता पिता की इच्छा हो कि बालक उनसे ६ घण्टे अलग रहें) यह प्रबन्ध हो कि वह बालक भी जिनकी आयु ६ वर्ष से कम हो, अथवा ११ वर्ष से अधिक हो, प्रवेश पा सकें, किसी को मना न किया जाय।

६–१४ तक यह ऐसा समूह होगा जो अपने-अपने पेशे में काम कर रहा होगा। यदि यह प्राथमिक शाला में न पढ़ सके तो इनकी विशेष शाला प्रौढ़ शाला की तरह चलाई जावे, वैसे भी १३-१४ वर्ष के बालक प्राथमिक शाला में ठीक प्रकार से नहीं चल सकेंगे। अतः इनको प्राथमिक शाला की सांतत्य शाला (Continuation Schools) चलाकर उसमें भरती करना चाहिये।

१५–३५ तक ये प्रौढ़ शाला में भरती होने चाहियें। इन पर किया हुआ परिश्रम अधिक सफल होगा, यदि हम इस समूह के प्रत्येक व्यक्ति को उत्प्रेरित कर सकें।

३५–५० तक इनके विषय में भी निराश होने की आवश्यकता नहीं है, परन्तु इनकी शिक्षा योजना में साक्षरता को प्रधानता न दी जाकर शिक्षा के अन्य अंगों पर जोर दिया जाय।

५० से ऊपर यह समूह बड़े काम का है। साक्षरता पर अधिक जोर न देकर इनको कुछ मनोरंजन कार्यक्रमों में प्रोत्साहित करने की आवश्यकता है जिसमें ६ वर्ष से छोटे बालक भी भाग लें। कहा भी है "बालक बूढ़े एक समाना"। जहाँ बूढ़ों को मनोरंजन मिलेगा वहाँ बालकों की सम्हाल भी अच्छी होगी और उनकी आदतें अच्छी बन सकेंगी।

शिक्षाक्रम

१. **साक्षरता** – शिक्षाक्रम में साक्षरता केवल एक अंग है। नवयुवकों की शिक्षा में इसको प्रधानता देनी चाहिये। अधिक आयु वालों के बहुत पीछे पड़ने की आवयकता नहीं।

जो स्कूल को छोड़ चुके हैं उनको पकड़ने की आवश्यकता है। उनको यह समझकर ढीला न छोड़ा जावे कि वह "प्रौढ़" की संज्ञा में नहीं आते।

जो प्रौढ़ों की संज्ञा में नहीं आते और जिन्होंने स्कूल में पढ़ा ही नहीं है, उनको भी ढीला न छोड़ा जावे।

२. **मनोरंजन** – जहाँ साक्षरता शिक्षा का अंग है, वहाँ मनोरंजन भी है। यह बहुत आवश्यक है कि ऐसे मनोरंजन के साधन का प्रचलन हो जिनसे नागरिकों का आचार व्यवहार उन्नत हो। यह न होगा तो ऐसे मनोरंजन के साधन चल पड़ेंगे जिनके घातक परिणाम होंगे। इसी कारण भारत में प्राचीन काल से विभिन्न त्योहार मनाये जाते रहे हैं, कथाएँ होती हैं, भजन-कीर्तन होते हैं, किस्से-कहानी, चुटकले, पहेलियाँ, कविताएँ, कला-प्रदर्शन, नाटक, कुश्ती-कसरत के कार्यक्रम होते रहते हैं।

साक्षरता की मूर्ति-पूजा की आवश्यकता नहीं। इसकी उपयोगिता है, और बहुत है। सम्बद्ध बातों में से शायद किसी भी एक वस्तु की इतनी नहीं है। परन्तु यही सब कुछ नहीं है। अतः सारी शक्ति साक्षरता पर व्यय करना तर्क संगत नहीं।

३. **उपयोगितापूर्ण कार्यक्रम** – बहुत सा ज्ञान ऐसा है जो बिना पढ़ा-लिखा किसान या मजदूर जानता है। परन्तु बहुत सा ऐसा है जिसको वह प्राप्त करना चाहता है परन्तु बिना साक्षरता के उसका लाभ उसको नहीं मिल सकता। उदाहरण के लिये घर-घर में बालक जन्म लेते हैं और बीमार भी होते हैं। यदि ऐसी छोटी-छोटी पुस्तिकाएँ तैयार करली जायं कि जिनमें घरेलू-नुस्खे दिये हों तो यह प्रत्येक प्रौढ़ को साक्षरता की ओर ले जाने में बहुत सहायक होंगे। यदि पड़ोसी ने बदहजमी का नुस्खा बता दिया तो प्रत्येक गृहस्थ यह चाहेगा कि वह लिखले कि पीपल, सौंठ, अजवाइन, सौंफ, हरड, आमला और सेंधा नमक बराबर भाग लेकर, चूर्ण बनाकर रख लेना चाहिये और भोजन के पश्चात् ठंडे पानी से इसकी फंकी ले लेना चाहिये।

इसी प्रकार यह भी आवश्यक है कि विभिन्न उपयोगी विषयों पर छोटी-छोटी पुस्तिकाएँ साधारण भाषा में लिखकर उपलब्ध की जायं। जहाँ बिना पढ़े-लिखे लोगों को ये पुस्तिकाएँ साक्षरता की ओर अग्रसर करेंगी, वहाँ साक्षरता प्राप्त लोगों की साक्षरता की रक्षा करने में और उसके दृढ़ीकरण में भी वे अमूल्य सहायता कर सकेंगी। ऐसे कुछ विषय ये हैं :–

(१) सफल खेती, (२) जुताई, (३) खाद, (४) बीज, (५) बुआई, (६) पौधों की सम्हाल, (७) सिंचाई, (८) शाक-भाजी, (९) ऋतु-फल, (१०) नीम, बबूल, बड़ आदि, (११) पशु-पालन, (१२) दाना-चारा, (१३) पशु-चिकित्सा, (१४) दूध, (१५) घी, (१६) कुक्कुट-शाला, (१७) घरों की सफाई, (१८) बस्ती की सफाई, (१९) घरेलू दवाइयाँ, (२०) प्राथमिक चिकित्सा, (२१) शिशु-पालन, (२२) बच्चों के खेल, (२३) बच्चों की लोरियाँ, (२४) बच्चों की कहानियाँ, (२५) साबुनसाजी, (२६) अचार-मुरब्बा, (२७) त्योहार, (२८) पंचांग, (२९) कुटीर उद्योग।

ये सब कुछ ही विषय हैं। इनमें से भी कई विषयों के कई उप-विषय बनते हैं, जैसे (८) शाकभाजी में प्रत्येक शाक पर एक-एक अलग पुस्तिका बन सकती है। इसी प्रकार (९), (१०), (१३), इत्यादि पर भी।

आवश्यकता इसकी है कि व्यक्ति का काँटा निकलना चाहिये, देश के काँटे को निकालने की बात में बहुत तत्त्व नहीं है। जब ४४ करोड़ व्यक्तियों में से प्रत्येक का काँटा निकल जायगा, तब देश का काँटा कहाँ रह सकता है ?

कर्णधार (शिक्षक)

इन सबका कर्णधार है शिक्षक। यह काम इसको हुक्म देने से नहीं होगा। शिक्षक की गरज इस कार्यक्रम के द्वारा पूरी होनी चाहिये।

शिक्षक बुद्धिजीवी और तर्क-प्रधान प्राणी है। जो बात उसकी बुद्धि की कतरनी से काटी न जा सके और उसके तर्क के त्रिशूल से छेदी न जा सके वही पार पड़ेगी। यह तो हुआ समस्या का नकारात्मक पहलू (negative aspect), सकारात्मक पहलू यह है कि इस कार्यक्रम से उसे लाभ मिलना चाहिये, यश मिलना चाहिये, सम्मान मिलना चाहिये और इससे उसके अहंभाव की तुष्टि होनी चाहिये।

नेतृत्त्व

इस काम में उसका नेतृत्त्व करने वाला कर्मवीर होना चाहिये, कोरा वाग्वीर नहीं। नेतृत्त्व का आधार है कर्मक्षेत्र में आगे बढ़कर काम करना। जो हाकिम कर्मक्षेत्र में आगे बढ़ते हैं उनके मातहत दीवाने होकर उनके पीछे दौड़ते हैं। जो नेता खतरे का सामना करता है उसके अनुगामी अपने आपको जलती आग में भी झोंक देते हैं।

अध्यापक में यह गुण और यह दोष दूसरों की अपेक्षा अधिक होता है। आरम्भ में वह पीछे रहता है, अपने नेता को अपनी बुद्धि और तर्क की कसौटी पर कसता है। परन्तु उसके पूरा उतरने पर वह आगे बढ़ता है। नेता की आशा से अधिक काम करता है और खतरे उठाता है।

हमने बहुत से कार्यक्रमों में आशा के अनुसार फल प्राप्त नहीं किये उसका एक कारण नेतृत्त्व की कमजोरी है। हमने वाग्वीर नेता दिये, कर्मवीर नहीं। जो कुछ दिये भी वे बहुत ही अल्प संख्या में। फल यह हुआ कि कर्मवीर नेता श्रम के कारण शिथिल पड़ गये और नैत्यिक (routine) पद्धति का अनुसरण करने लगे।

आवश्यकता यह है कि पथ-प्रदर्शन के लिये समुचित संख्या में पर्यवेक्षक (supervisors) नियुक्त किये जायं। यदि उन्हें इतनी संख्या में न दे सकें तो फिर सीमित क्षेत्र में कार्य करें। लम्बे चौड़े क्षेत्र में सर्कुलर भेज कर काम हो सकता है, इस मिथ्या धारणा को अपने अन्तः करण से निकाल दें।

कुछ धारा यह चल पड़ी है कि काम मुफ्त में हो जाना चाहिये और उसके लिये देश की दुहाई देना पर्याप्त है। प्रत्येक मनुष्य के काम करने की शक्ति की सीमा है और उस सीमा तक भी वह आजन्म काम नहीं कर सकता। अतः असीमित आशा करना कार्य को असफल करना है।

प्रत्येक भारतीय देश भक्त है, परन्तु प्रत्येक की व्यक्तिगत समस्याएँ भी हैं जो उसके चुभती रहती हैं। अतः उचित यह है कि हम यथार्थवादी दृष्टिकोण लेकर अपने काम की योजना बनावें और फिर उसके पीछे पड़ जायँ, ताकि यदि किसी स्थल पर असफलता अथवा अपूर्ण सफलता हो तो कहाँ कमी है, यह तुरन्त निश्चित कर सकें।

कार्य विधि

यह भी अत्यन्त आवश्यक है कि हम अपनी कार्यविधि को भी जाँचें। विदेशी लोगों के प्रयोगों को भारत में लागू करने के पहले उन्हें यहाँ के वायु-जलानुकूलित (acclimatise) करलें तब उनका उपयोग करें। यह स्पष्टतः जान लेना चाहिये कि जो काम कोई एक विद्वान्, जिसको कि काम की लगन लगी हुई है, कर सकता है, उस काम को कोई साधारण परिस्थिति वाला साधारण मनुष्य भी कर सके या करे, यह आवश्यक नहीं है। अतः यह मान लेना चाहिये कि हमको वह कार्य विधि चाहिये जिसको साधारण परिस्थिति में साधारण मनुष्य कर सके और करे।

इस कार्य विधि की ट्रेनिंग ही काफी नहीं है इसके लिये निरंतर अनुवर्त्तन (follow up) की आवश्यकता है जिससे काम की देख-भाल और सार सम्हाल होती रहे और कार्यकर्त्ताओं को पथ-प्रदर्शन मिलता रहे।

विजयदान देथा

प्रौढ़ शिक्षा और मातृ-भाषा

एक दिशा-निर्देश

लिपि और छापे के अक्षरों ने मनुष्य के ज्ञान में कितनी वृद्धि की है और उसे कितना पंगु और असहाय बनाया है, इसका सही लेखा-जोखा तो काल-देवता के हाथों न जाने कब होगा, किन्तु यह बात तो सूरज के उजाले सी स्पष्ट है कि मनुष्य की वाणी ने गले की आवाज के साथ-साथ जब काले सांचों में ढलना शुरू किया, उसके पहिले के साहित्य व ज्ञान का आज भी कोई मुकाबिला नहीं है। वेद, पुराण, उपनिषद्, महाभारत और रामायण का कंठ के द्वारा सृजन हुआ है और सदियों तक ये अपूर्व ग्रन्थ कंठस्थ रहे हैं। इसलिये केवल साक्षरता की कसौटी पर ही गांवों के जन समुदाय को अशिक्षित व अज्ञानियों की श्रेणी में खदेड़ना न न्याय संगत ही है और न तर्क संगत। लोकगीतों का अनन्त खजाना, कथाओं, मुहावरों तथा लोकोक्तियों की अटूट निधि और वाणी के अपरिमेय शब्द भंडार पर इस अनपढ़ जन समुदाय ही का एक मात्र दावा है।

हमारे प्रान्त में प्रौढ़ शिक्षा के अभियान की इति अंगूठे के स्थान पर हस्ताक्षर या अटक-अटक कर छपे हुए अक्षरों को गले से उच्चरित करने में ही हो गई है। यह न तो शिक्षा है और न ज्ञान। बल्कि जन समुदाय के मन में शिक्षित वर्ग के सम्मुख व्यर्थ की हीनमन्यता की भावना को उत्पन्न करना है। गाँवों में बसने वाली वयस्क जनता को शिक्षित व साक्षर करने की सार्थकता केवल इतनी ही है कि इस अतिरिक्त अभिज्ञता के द्वारा वह कृषि का कई गुना उत्पादन बढ़ा सके, प्रचलित दस्तकारियों को नये व कलात्मक रूप दे सके, परंपरागत ज्ञान का संरक्षण कर सके और नये सामाजिक ज्ञान-विज्ञान की उपलब्धि कर सके।

इस ज्ञान को निरक्षर रह कर भी प्राप्त किया जा सकता है और साक्षर बनकर भी। विज्ञान ने मुद्रण कला के साथ-साथ मनुष्य के गले में भी वह शक्ति उत्पन्न करदी है जिससे वह सुदूर देशों की आवाज भी सुन सकता है, अपनी आवाज को मरकर संचित भी कर सकता है। रेडियो, टेप रेकार्डर, ग्रामोफोन, सिनेमा, टेलिविजन इत्यादि नवीनतम साधनों के जरिये, अनपढ़ रह कर भी ज्ञान हासिल

"नया शिक्षक" अक्टूबर, १९६५

करने की संभावनाएँ बन गई हैं। साक्षरता अपने आप में कोई श्रेय की वस्तु नहीं है। लेकिन फिर भी कंठ के ये आधुनिकतम साधन सामाजिक रूप से इस सीमा तक प्रत्येक व्यक्ति को उपलब्ध नहीं हैं कि वह इनको अपने दैनन्दिन जीवन में बरत सके। दूसरी ओर न इन साधनों के द्वारा अभी क्रम बद्ध वैज्ञानिक शिक्षा व ज्ञान देने का कोई नियमित तरीका ही हमारे देश में प्रचलित हुआ है। आवागमन के नवीनतम साधनों के सहारे भूगोल की किताब को पढ़ने के बनिस्पत एक घंटे में दुनियाँ के किसी भी कोने में पहुँच कर उसे आँखों से देखा जा सकता है। किन्तु इन वैज्ञानिक उपलब्धियों का हर व्यक्ति के लिये सामाजिक उपयोग अभी शेष है। इस आशा के भरोसे से देश के जन समुदाय को ज्ञान से वंचित नहीं रखा जा सकता। तब तक के लिये बहुत कुछ काले अक्षरों के सहारे ही ज्ञान का प्रकाश फैलाना होगा।

तो प्रौढ़ शिक्षा की सार्थकता उस नये ज्ञान विज्ञान की उपलब्धि में है जो जन समुदाय के दैनन्दिन जीवन में उपादेय हो सके। उस उपादेयता की सही परख के लिये महात्मा गाँधी ने नेहरूजी को एक गुर बताया था– मैं तुम्हें एक तिलिस्म देता हूँ। जब कभी तुम्हें शंका हो या ठीक तरह से कोई बात तुम्हारी समझ में न आये तब निम्नलिखित प्रयोग करो। उस सबसे गरीब और कमजोर आदमी का चेहरा, जो तुमने कभी देखा हो, याद करो और अपने से पूछो कि जो कदम तुम उठाने के लिये सोच रहे हो उससे उसका कुछ काम निकलेगा? क्या इससे उसका कुछ भला होगा? क्या इससे वह अपने जीवन और भाग्य पर नियंत्रण प्राप्त कर सकेगा? दूसरे शब्दों में क्या करोड़ों भूखों और आध्यात्मिक क्षुधितों को यह स्वराज्य की ओर अग्रसर करेगा?"

गाँवों में बसने वाले इस देश की आत्मा किसान की देह में परिवेष्ठित है। जिसका देश के विभिन्न भूखण्डों से, पानी, हवा, ऋतुओं से, परंपरागत कृषि-विज्ञान, फसलों, फसलों की बिमारियों, वनस्पतियों, नक्षत्रों तथा सूर्य-चाँद से पीढियों का जन्मजात अचेतन संबंध है। उसके इस प्राचीन ज्ञान को हमें शिक्षा के द्वारा परिवर्द्धित करना है, नई दृष्टि देनी है जिससे श्रम बचे और उत्पादन सहस्र गुना बढ़े। उन्नतिशील देशों ने कृषि-विज्ञान में जो नये अनुसंधान किये हैं, उनका बोध कराना है। सामूहिक जीवन व सहकारिता की नई गीता का पाठ पढाना है। किन्तु उसकी परंपरागत भूमि पर ही हमें शिक्षा की यह नई फसल उगानी है। प्राचीन थाती से विच्छिन्न करके हम उसे कुछ भी नया प्रदान नहीं कर सकेंगे।

उत्पादी कार्य-कलापों के अतिरिक्त किसान का सांस्कृतिक, आध्यात्मिक व कलात्मक जीवन भी है जो उत्पादन के साथ ही जुड़ा हुआ है। उसकी संस्कृति, साहित्य, कला व धर्म कोई मनोरंजन या दिखावे की वस्तु नहीं है, जीवन ही का अभिन्न अङ्ग है। वह फसल बोते समय गाता है, फसल काटते समय गाता है। मौसम व बरसात के गीत गाता है, नाचता है। उसका कोई भी पारिवारिक कार्य गीतों के बिना सम्पन्न नहीं होता। जन्म, विवाह आदि सभी अनुष्ठान गीतों के साथ प्रारम्भ होते हैं और गीतों के साथ ही उनका समापन होता है। उसकी बात-बात में उक्तियों, मुहावरों व दृष्टांतों के मोती जड़े हैं। रात को भजन, हरजस व कथाओं के सितारे उसकी धरती पर उदय होते हैं। यह सभी परम्परागत संस्कृति किसान के अचेतन मन में अन्तर्व्याप्त है। उसे शिक्षा व ज्ञान के द्वारा इस

विरासत की आत्म-चेतना करानी है। विभिन्न प्रान्तों की संस्कृति, नये साहित्य, नई कला का रसास्वादन कराना है।

उत्पादी और सांस्कृतिक जीवन से भी एक बहुत बड़ी चीज है किसान के हीन सामन्ती संस्कारों का परिमार्जन। वह राष्ट्रीय व सामाजिक भावना से वंचित केवल अपने खेत से ही चिपटा हुआ है। वह अपने परिवार ही को समूचा राष्ट्र समझे हुए है। निपट स्वार्थी व कुत्सित भावनाओं के सामन्ती संस्कार उसे काफी कुछ पशुवत ही बनाये हुए हैं। स्वराज्य प्राप्ति के बाद हमारा सबसे बड़ा कर्त्तव्य यही है कि बाँध, निर्माण योजनाओं व कल-कारखानों के साथ देश की अस्सी प्रतिशत जनता के हृदय में राष्ट्र-प्रेम की भावना का संचार करें, उसे सामन्ती संस्कारों से छुटकारा दिलवायें, एकता व इन्सानियत की नई विद्या का बोध करायें। समाजवादी जनतंत्र में यदि कृषक जनता अपने स्वार्थ व अपने परिवार में ही खोई रही तो किस जनशक्ति के कंधों पर हमारा यह अभियान आगे बढ़ेगा ?

अब प्रश्न यह खड़ा होता है कि गांवों में बसने वाले इस 'राष्ट्र' को उत्पादन बढ़ाने के लिये, नये साहित्य व नये विज्ञान का बोध कराने के लिये, किस भाषा के माध्यम से शिक्षा दी जाय।

जिस प्रकार शारीरिक पोषण के लिये अन्न, प्रकाश, पानी और पवन आवश्यक हैं, उसी प्रकार ज्ञान-विज्ञान की अभिवृद्धि के लिये भाषा व वाणी अनिवार्य हैं। जहाँ के अन्न से उसकी क्षुधा मिटती है, जहाँ के प्रकाश से उसकी देह पुष्ट होती है, जहाँ के पानी से उसकी प्यास शांत होती है, और जहाँ के पवन से उसमें प्राणों का संचार होता है, वहाँ की भाषा और वाणी में प्रांतवासियों के ज्ञान का निरंतर उत्कर्ष होना चाहिये। यही बात प्राकृतिक है और स्वाभाविक भी। माता की सुखद गोद में बैठ कर बच्चे के कानों में सबसे पहिले जिस देव वाणी का अमृत बरसा है, उसकी जिह्वा ने सबसे पहिले जिन ब्रह्म अक्षरों का सुरीला पाठ किया है, जिस भाषा के पंखों पर वहाँ के वासिन्दों के स्वप्न उड़ा करते हैं, जिस वाणी के स्वरों में उनका मन आल्हादित होता है, जिस वाणी के बादलों में जन समुदाय की खुशियाँ बरसती हैं, आकांक्षाओं के फूल खिलते हैं, मन में मोती चमकते हैं, उसी अमृतमयी मातृभाषा में वहाँ के वासिन्दों का ज्ञान-वर्द्धन होना चाहिये। प्रकृति केवल इसी तथ्य को स्वीकार करती है, शिक्षित वर्ग की दृष्टि में चाहे वहाँ की भाषा कितनी ही अविकसित या पिछड़ी हुई क्यों न हो। जीवन का विकास अपनी मातृभाषा की समृद्धि करेगा और मातृभाषा की समृद्धि पुनः जीवन को विकासमान बनायेगी, यही प्रगति का स्वाभाविक क्रम है।

फैलन की हिन्दुस्तानी-इंगलिश डिक्शनरी के अनुसार, "भाषा का धन आम बोलचाल की वाणी में वर्त्तमान हो सकता है। यह कितनी समृद्ध और व्यंजक हो सकती है, इसे वे ही अच्छी तरह से जानते हैं जो एशिया के कल्पनाशील और भावुक लोगों की प्रतिदिन बोली जाने वाली भाषा के रंग-बिरंगे रूपों से परिचित हैं। हमारे शब्द कोशों में इनके जीते-जागते उद्गारों का नितांत अभाव है"। आखिर वाणी किसी एक व्यक्ति की खामखयाली या उसकी वैयक्तिक कल्पना का परिणाम नहीं है। वह सामूहिक जीवन के परम्परागत संघर्ष का सामाजिक निचोड़ है। उसमें स्थायित्व के जबरदस्त तत्व

विद्यमान रहते हैं। बड़े से बड़ा तानाशाह निवासियों के मुँह से उनकी बोली नहीं छीन सकता। क्योंकि वह सतत् संघर्षमय जीवन का स्वाभाविक फल है। जीवन से उत्पन्न भाषा ही जीवन का स्वस्थ पोषण कर सकती है। इसलिये प्रान्त के वासिन्दों से उनकी बोली को इंद्रियातीत या स्वतन्त्र समझना भयंकर भूल है। मातृभाषा का संबंध निवासियों की जिह्वा मात्र ही से नहीं होता बल्कि वह उनके सम्पूर्ण कार्यरत जीवन व परम्परागत संस्कृति से अविच्छिन्न जुड़ा हुआ है।

वाणी हमारे परम्परागत ज्ञान, कला, साहित्य और संस्कृति का वाहन है। इसलिये वाणी की मर्यादा ही भौतिक जगत् और अन्तर्लोक के ज्ञान की मर्यादा है। यह बाह्य प्रकृति, यह भौतिक जगत् तथा मनुष्य का यह अन्तर्लोक मानवीय विचारों की दुनियाँ में प्रतिबिम्बित होता है केवल शब्दों के जरिये। तब वाणी के प्रति शंका उपस्थित करना समस्त संस्कृति के प्रति शंकित होना है। सम्पूर्ण सांस्कृतिक विरासत को चुनौती देना है। आखिर जीवन का वह कौनसा पहलू है जो मातृभाषा के बिना अपनी सम्पन्नता ग्रहण करता हो। क्या कृषि, क्या वाणिज्य, क्या सहकारिता, क्या प्रेम, क्या विवाह, क्या भौतिक उत्पादन, क्या आध्यात्मिक विकास और क्या सामाजिक व राजनैतिक चेतना सभी कुछ तो मातृभाषा पर अवलम्बित है। हमारे सामूहिक जीवन ने परम्परागत संघर्ष के बाद जिस भाषा को सदियों से निर्मित किया है, जिसको अपने कंठ में सुरक्षित रखा है केवल उसी के माध्यम से सामूहिक जीवन का सहज और स्वाभाविक विकास संभव होगा।

सही है कि शब्द स्वयं यथार्थ नहीं हो कर वे यथार्थ की अभिज्ञता के बोधक हैं उनका अपना स्वतन्त्र इतिहास व अपना स्वतन्त्र अस्तित्व है। शब्द और यथार्थ में न कोई अलौकिक तादात्म्य ही है और न वे किसी पारस्परिक दैनिक संबंध ही से आबद्ध हैं, इसलिये कोई भी मनुष्य चाहे तो संसार की कोई भी भाषा सीख सकता है। लेकिन फिर भी मातृभाषा के साथ उसका रागात्मक संबंध है। मातृभाषा के प्रत्येक शब्द के साथ उसके मध्यवित्ति-स्नायुकेन्द्र का निकटतम संबंध है। इसलिये मातृभाषा के शब्दों द्वारा केवल यथार्थ ही का निर्जीव बोध नहीं होता, प्रत्येक शब्द में उसकी चेतना, उसके स्वप्न, उसकी आकांक्षा और उसके मानस की अनन्त रसधारा अभिसिंचित है।

प्रकृति और मनुष्य के स्वभाव को दृष्टि में रखते हुए उसका बहुभाषी होना उतना ही जरूरी है जितना उसका सम्भाषी होना। न सम्भाषिता कभी बहुभाषिता को समाप्त कर सकेगी और न बहुभाषिता सम्भाषिता की एकरूपता को। जो भाषा-शास्त्री भाषा के इस द्वन्द्वात्मक गुण को नहीं समझते वे कभी भी राष्ट्र के हित को ठीक से नहीं समझेंगे। राष्ट्र के स्वराज्य की चरम सार्थकता इसी में है कि वह राष्ट्र के विभिन्न सांस्कृतिक व साहित्यिक फूलों को अपनी टहनी पर ही स्वच्छन्दता से विकसित होने में अपना पूर्ण योगदान दे।

प्रान्त के जिन वयस्कों ने संघर्षरत भाषा के असंख्य शब्दों, मुहावरों, लोकोक्तियों, कथाओं और गीतों को सुरक्षित बनाये रखा है उनका नानाविध उपयोग केवल मातृभाषा के माध्यम से ही हो सकता है। गाँवों में बसे 'राष्ट्र' के विशाल जन समुदाय से अधिकाधिक कवि, लेखक, कलाकार, प्रतिभाशाली

वैज्ञानिक तथा देशभक्त तभी पैदा हो सकते हैं जब उनके हाथ से परम्परागत मातृभाषा का औजार न छीना जाय। केवल तभी राष्ट्र के विभिन्न प्रान्तों में प्रौढ़ शिक्षा का अभियान पूर्णतया सफल होगा और सार्थक भी।

इसी सार्थकता की ओर संकेत करते हुए डा० वासुदेव शरण अग्रवाल लिखते हैं, "जनपदी भाषाओं में शब्दों की जो बहुरूपी प्रखर अर्थशक्ति है, उसकी ओर आपका ध्यान गया है? जिस मनचीते ढंग से जनपदी शब्द मनोभावों को कहते हैं, वह बात संस्कृत की लठिया टेक कर चलने वाली हमारी इस बोझिल पद्धति में कहाँ आ सकती है? देहात की यात्रा, भाषा-विज्ञानी के लिये तीर्थ यात्रा की तरह फलदायिनी होती है। नये-नये शब्दों की बालें मानवी कण्ठ-रूप धान-जड़हनों से बाहर निगर निगर कर चारों ओर अपने झंपा-झूलन से मन बहलाती हुई दिखाई पड़ेगी। कनक-जीर की तरह के उन दानों में जिनको भाषा का दूध जमा हुआ दिखाई पड़े, वे एक-एक शब्द को पाकर धन्य हो जायेंगे और बटोर कर थैली से भरने लगेंगे। कभी-कभी एक घन्टे की जनपद यात्रा से इतना फल मिला कि महीनों के लिये मन आनंद से भर गया।"

"एक-एक बात के लिये बोलियों में कैसे-कैसे ढाले हुए वाक्य और टकटक-टकटक करते हुए शब्द हमारे आपके परिचय की बाट जोह रहे हैं.......। हिन्दी के तद्धित और कृदन्त प्रत्ययों का जो नाती-परनातियों वाला बहुत भारी कुटुम्ब है, उसकी जनसंख्या के लिये हमें देहातों के ठेठ अभ्यंतर में निस्संकोच पैठना होगा। जहाँ हमारी दृष्टि अब तक जाकर रुक जाती थी, उससे बहुत दूर अपनी-अपनी छोटी मड़ैया में चैन की बंसी बजाते हुए प्रत्यय हमको मिलेंगे।........यदि हमने जनपदी कार्य को न अपनाया तो हमारी प्रगति के हाथ पैर मारे जायेंगे, ऐसा मुझे दीखता है। मेरी समझ में यह आने वाले महान् युग का धर्म है। इतिहास के प्रचंड विकास की रूपरेखा हमें इस कार्य की ओर प्रेरित कर रही है।"

हाथ और वाणी के भीतर मनुष्य का समस्त इतिहास अभिनिहित है। इन दोनों के पारस्परिक अविच्छिन्न संबंध में मानव समाज के विकास की अंतहीन कहानी गुंफित है। मनुष्य की भुजाओं का वह अकथनीय श्रम ही है जो वाणी को उत्तरोत्तर विकसित करता है और वह अक्षुण्ण वाणी ही है, जो उसकी भुजाओं को निरंतर शक्ति प्रदान करती है। किसी एक के अभाव में दूसरे का दमन निश्चित है। तभी हमारे प्राचीन ऋषि-मुनियों ने अपनी ऋचाओं में वाणी की प्रशस्ति की है, "यदि मनुष्य की जिव्हा पर वाणी नहीं होती तो न धर्म का न अधर्म का, न सत्य का, न मिथ्या का, न भले का न बुरे का, न प्रिय का और न अप्रिय का....... कुछ भी ज्ञान नहीं होता। वह वाणी ही है जिसके द्वारा सब कुछ जाना जाता है! वाणी की उपासना करो।"

HELEN BUTT

Teaching Takes Training

Even for Literacy Work

The Mass and the Class

It is, at once, most encouraging and somewhat alarming that the Government of India and the State Governments are now making an effort to mount an all-out attack on illiteracy. It is encouraging because, in view of the great numbers to be reached and the extremely modest results achieved in this field so far, it must be obvious to all that the problem can be tackled only if we devote ourselves to it on a scale hitherto undreamed of. It is somewhat alarming because, in view of those same numbers, it is difficult to see how anything worthy of the name of literacy can be imparted to anything like one hundred per cent of the now illiterate masses within the time limit now envisaged. There is danger that pseudo-literacy, more stultifying than honest illiteracy, will become the order of the day unless we take very special pains to ensure the quality of the teaching that goes into this great campaign to bring literacy to the masses. Every effort should, therefore, be made to impart simple teaching techniques to those who are to bear the burden of this campaign.

It is an acknowledged fact that the country cannot afford enough fully trained teachers for a mass literacy campaign. It should be equally obvious, at least to educationists, that a modicum of method is needed to help both the teachers and the taught to make effective use of their time. Prospective teachers should be introduced to the use of physical facilities, the handling of adult learners, and the subject matter which they are expected to teach. The average teacher should not be left to work these matters out for himself in a haphazard fashion. He will have his hands full even if he is given the benefit of guidance. It goes without saying that no teacher should be expected to select teaching materials, himself, or make other

decisions requiring expert judgement. The less training we can give our teachers, the more imperative it becomes that we supply them with proper text-books to teach from, and work out their programme for them in detail. Let us, therefore, relieve insufficiently trained teachers of the need to make choices and decisions in matters which are well beyond their powers. Let us give teachers, whether paid or voluntary, a tested framework within which to work, and let us give them training in the methods best adapted to achieve success within that framework.

The following brief summary of essential teaching techniques presupposes that a satisfactory plan will have been drawn up in advance. Such a plan will include, as a minimum, sound motivation of learners (devoid of extraneous and, therefore, illusory motivation), the organization of classes (not disorganized coming and going of individuals) provision of suitable course material and essential supplies, and at least a short training course for the teachers.

Use of Physical Facilities

Nowadays we have become accustomed to reading about very sophisticated physical facilities for teaching, ranging all the way from well equipped play-grounds to so-called teaching machines. In this context we run the risk of forgetting that even the facilities available in a simple village literacy class can be used to greater advantage than is usually the case. In the first place, the lighting and seating arrangements can be functional. It would seem too elementary to require mentioning that the entire class should be able to see the blackboard and the charts, yet inexperienced teachers sometimes seat students in a circle, with some of them actually behind what they should be looking at. Most village chaupals or other meeting rooms do not have the space to accommodate the U-shaped arrangement advocated by some group-dynamics experts, and lighting also becomes a problem with this arrangement. A simple and satisfactory solution is to seat the students in two, three, or four rows, ranged longitudinally from the charts and blackboard, and with space for the teacher to walk on at least one side of each row to check and correct the work as it is being done. The light must invariably come from the student's left or from overhead, and advantage should be taken of a whitewashed wall to serve as a reflector. The light of a single petromax or electric light bulb is pretty much swallowed up in the darkness unless advantage is taken of some such reflecting surface. Teachers also need to be reminded that a petromax must be kept clean and in repair. Some need instruction in its use and care.

The blackboard and charts should be placed not too high for the line of vision of a class seated on the floor, and they should not be tilted up too much. In addition, the charts must be so set up that pages can be easily turned, and the teacher can point to the individual words or block out a portion of a word. The blackboard must be firmly positioned to enable the teacher to write well. The teacher must learn to stand with his right shoulder, not his left, toward the board as he writes. This may seem unessential, and many teachers will not bother to acquire this habit, but it is well worth cultivating, since it has three distinct advantages, to wit: (1) the teacher can take advantage of the light used for the class, and will not cast a shadow on his own writing; (2) the teacher keeps himself out from in front of his work, so that the writing can be seen as it proceeds—an especially important point in teaching beginners how to form letters; and (3) the teacher can half face the class as he writes, and thus give necessary comments on the work, addressing the class rather than the blackboard.

There are numerous other small points that should be given attention. For example, slates and slate pencils should be stacked neatly at a place near the entrance so that late comers can help themselves without disturbing the whole class. An intelligent visitor to almost any literacy centre where guidance has not been given in such matters will notice, for himself, a number of minor irritants that could be removed by simple improvements in the use of physical facilities. Such things may seem not to merit mention, but it is a sad fact that they do not occur automatically to the untrained teacher. Hence, we must be ready to pay the same careful attention to these seemingly insignificant matters that we would pay to the use of elaborate paraphernalia in other teaching situations.

Working with the Adult Learner

This is not at all a treatise on adult educational psychology. It is, rather, a discussion of the salient and, one might hope, self-evident, needs of the men and women who embark late in life on the arduous task of becoming functionally literate. Perhaps the most obvious difference between the adult and the child beginner is that the former has very little time for this work in terms of both the number of hours he can devote per day and the number of months or years he can afford to let elapse before achieving his goal. Yet his goal must be higher than that of the child, since he must make use of his literacy to cope with the responsibilities which life places on the shoulders of an adult. How is he equipped to meet this challenge, and how can the teacher best help him to use this equipment? Let us note that part of learning ability dependent upon memorizing is not, contrary to popular belief, significantly lower even in the adult of 35 to 45, than it is in the child. Moreoever, many of those to be made literate through so-called adult literacy work are in their

'teens and twenties. However, due to the short time available for learning, care must be taken not to overburden the memory. In particular, new information must not be piled up faster than it can be assimilated, lest confusion rather than learning result. On the other hand, the understanding of the adult is very much greater than that of the child, as is his experience of his environment. He also has a ready-made vocabulary in need of only moderate expansion. He can learn from explanation and analogy.

The problem of imparting to adults an adequate degree of literacy in a teaching course of practical length becomes one of drawing upon the strength of the adult learner to offset the handicaps. To put it more concretely, we must make use of his already acquired knowledge and his greater power of understanding to relieve the burden on his memory and to make him an independent reader after a minimum of guided work. If this problem is to be solved, the teacher must draw upon the intelligence and the initiative of the learner from the outset. The course material, itself, must be so designed as to facilitate such an approach. A good deal of attention has been given to the construction of texts which would reduce the role of the teacher to that of merely reading the texts aloud until the students could do likewise. No training is needed for such teaching, and the method is, therefore, supposed to be fool-proof. Instructions to the teacher can be printed, in their entirety, on the back cover of the primer. This method will be recognized immediately as rote learning in its most extreme form. Rote learning places all of the burden of learning on the memory and fails to call into play the very qualities which constitute the strength of the adult learner. Thus it is the very antithesis of what is required for the adult literacy class. A course suited to the needs of the adult will by no means eliminate the need for good teaching. Its value lies in the greater potential which it possesses when properly used, and in that it lends itself to good teaching practices. Its use can be rendered easier by supplying with it a teacher's commentary or guide-book. Since selection of the course material to meet these criteria is not the responsibility of the teacher, we may take it as an assumption that a satisfactory course has been designed for the teacher's use and, on this assumption, proceed to consider the teacher's role.

The method to be employed in teaching is a function of the goal to be achieved. Thus, if we want students to memorize, we can read out and make them repeat after us, either individually or in chorus. If we want them to understand, we must explain. If we want them to use their own initiative, we must give them opportunity and encouragement to think and perform independently, to attack a new problem on the basis of what they already know. We must present the problem

without the ready-made solution, so as to give scope for original thinking. In teaching literacy to adults, all three methods must be employed, since we want to achieve all of these goals. Of the three, however, the first is by far the least important, though hitherto the most overworked. The other two are far more essential ingredients of successful teaching. They are also more difficult to master, but it does not follow that only especially gifted people can become good, well-rounded teachers. With reasonable intelligence, a little training and, most essential, a genuine desire to improve, any prospective teacher can acquire enough skill to start using these methods with a degree of success. Actual practice in their use will do wonders for the development of the teacher as well as the pupils. Let us now turn to the place of each of these three methods in teaching literacy.

a. Repetition for Memory :—There are a certain number of arbitrary elements which can be learned only by memorizing them. Such are the individual letters of the alphabet, the conjunct consonants, and certain aphonetic spellings. These, and only these, need be learned entirely by the process of memorizing. This does not mean that the student should first memorize the alphabet and the conjunct consonants and then proceed to read with the aid of his understanding and initiative. It does mean, however, that apart from the very few words which are not written phonetically, the unit of recognition is the letter and not the word. If the teacher adheres strictly to this principle the huge burden of recognising each word from memory will at once disappear. There will be no arbitrary limit on the number of words which the beginner can read. Every word in his vocabulary can be used as a means of drilling in the fundamental recognition of letters in word groupings—a valuable use of the superior equipment of the adult learner as well as a means of making texts more interesting and informative. By reducing the amount of memory work, it also becomes possible to devote more time to each point to be memorized. No lesson need be overcrowded with new memory material, and the new elements can be given the exhaustive treatment required for their memorization without unduly slowing down progress. There will not be an ever-increasing back-log of half-learned material if the memory work is focusssd effectively on these few prime elements.

There are three simple ways of cultivating the memory with regard to the small quantum of work which it should be required to do in literacy work. First, the element to be memorized should be presented by itself. The teacher should call attention to the manner of writing a letter or combination of letters, any peculiarity about it, and any similarity it bears to something already learned. The students should repeat the sound, verbally, and practise the writing on their slates, under the supervision of the teacher. Second, the new material will be combined with old

material, and the student will practise recognizing it as he reads. Third, the student will write the new material in combination with old until he can use it independently.

b. Explanation for Understanding:—By far the greater portion of material usually memorized would never need to burden the memory at all, if the memory were properly aided by understanding. A single principle, actually grasped, can be applied in hundreds of cases which, without it, would have to be learned by rote. There are only a few such principles governing Hindi, and they are capable of vast application. (The same is undoubtedly true of the other languages with which we shall have to deal.) Let us illustrate with a few examples.

Children's primers abound in syllabic tables on the order of क, का, कि, की,कु,कू, etc. The total number of such syllables, even excluding syllables constructed with conjunct consonants, is staggering. If we now apply the simple principle that a vowel has the same sound whether written out full or in the "matra" form, and that the consonants represent pure consonant sounds, then we need only learn the position of each "matra" in relation to the consonants and, further, that the neutral vowel is not written when it follows a consonant. On the basis of this understanding a beginner can read any syllable without memorizing the hundreds of combinations separately.

Take the position of "rafe" or half र. This letter is so terrifying in its complexities that most literacy workers simply ignore it. Yet the principle is quite simple. The sound, which precedes the other consonant or consonants in the conjuct, is represented by a sign placed above the vowel of the syllable. If the vowel "matra" is unwritten, (i.e. ग्र), or if it is placed below the consonant, then the ˇ appears to be on the consonant, instead, but the principle still applies.

Or take the conjunct consonants in general. The idea that a consonant is "half" in combination with another scarcely elucidates anything. With nothing more than that to go on, the student will have to learn each combination as a new entity. Yet the principle of combining consonants is quite simple and will eliminate most of the drudgery as well as confusion usually associated with learning them. It is simply that no vowel sound intervenes between the consonants conjoined. A few of the symbols are, it is true, so different from their component parts that a bit of memory work is involved in their recognition, but once the principle is understood, the major portion of the work is done.

c. Encouragement of Initiative :—Initiative should be developed in the adult learner from the first, both as a habit for later use and as a tool for acquiring functional literacy in the shortest possible length of time. Its cultivation requires more than anything else, patience on the part of the teacher. The teacher must be willing to wait for the student to think. Having presented and explained

the elements mentioned earlier, he must get the learner to apply them, himself. This means that the pupil must, himself, read the new word, give its meaning or use it in a sentence, and write it on his slate. It means that the pupil, himself, must read the texts and give comments on or a summary of what he has read. All of this will not come of itself. The biggest obstacle to the development of such independent work is the teacher's inclination to do all of the reading and talking, himself, with the class merely taking up the chorus of repetition. This way, he feels that the class is moving ahead at a rapid rate when, in reality, the class is not moving at all; only the teacher is moving. The other side of the problem is that the teacher, even if he is willing to wait, often does not know how to help the pupil to help himself. It is much easier to read the word that is giving the student trouble, or to give the meaning of the word after it is read, than it is to ask a pupil the question which will elicit the right answer, or break down a word into such component parts as can be easily tackled.

Special attention must be given, at the time of training teachers, to impressing upon them the double need of this kind of approach. It is only after the teacher appreciates the need for such a technique that he will be able to cultivate his own skill in using it. Once he is convinced of its value, practice will go a long way toward perfecting his performance. The teacher's manual should also give helpful instructions as to the kind of questions that can be asked about certain problems of the script or about the subject-matter of a given text.

Not so Simple a Subject

Apparently, very little thought is given to the subject-matter knowledge of the literacy teacher. The teacher can obviously read and write. "As simple as ABC" is an old addage. Therefore, this problem, which is given much attention in other teaching fields, can be safely ignored. Actually, nothing could be farther from the truth. There is a world of difference between being able to read and write, and being sufficiently well grounded in the underlying principles to teach the subject well and quickly. We have just discussed the three points of presenting material, explaining it, and helping the student to master it independently. The teacher who can simply read and write can scarcely proceed beyond the first of these three points. Unfortunately, the less he knows, the less he appreciates the need to increase his knowledge. It should be the aim of a short training course to introduce the teacher to the principles of orthography of the language he will be using and, especially, to impress upon him the need to prepare himself for each lesson. He can then, with the aid of the teacher's manual, proceed before each class to study the

material to be presented. In this way he will be able to prepare both explanations and questions relevant to that day's lesson.

Some of the technical points which the teacher must understand better than the merely literate person have already been touched upon in the process of discussing other aspects of teaching. The teacher should be able to explain all such points in non-technical and easily understandable language. He should know how to divide each word according to the pronounced, as opposed to the theoretical, syllables. He should keep track of what material he has already presented so that he can draw on it for comparisons, or point out similarities and differences which might otherwise cause confusion. He must make sure that his own pronunciation is free from mistakes such as the confusion of स and श, and that his writing is absolutely correct.

Preparation of a lesson includes attempting to anticipate the type of problem that will arise. The manual can give valuable guidance in such matters, and as the teacher gains experience he will, himself, learn to sense what is likely to trouble his students.

Subject-matter competence also includes, as essential ingredients, ability to write a clear, plain hand on the blackboard as well as on slate or paper, and ability to scrutinize the students' work quickly and to detect and correct all mistakes. These are skills that few teacher candidates have. They are skills which must be cultivated through assiduous practice.

Nor can the literacy teacher leave literacy at that. Since literacy is a means to the larger end of learning, the teacher must see to it that not only the subject of literacy is learned. The subject-matter of the texts, even from the very beginning, must be given due attention. The teacher must be prepared to ask relevant questions, and to explain points where necessary. He must assist in the expansion of vocabulary and in the broadening of horizons. If the text is about a given health practice, or agricultural practice, he must consider how the message can be driven home. If it is a description of the national flag, he should make sure that a flag will be available to show the class for that lesson. If the text mentions the names of certain places in India, he should either obtain a map or practice until he can draw one adequate to the purpose of pointing out the location of the places.

Literacy is for learning, and learning is for life. There is nothing automatic about the many advantages and qualities which are supposed to flow from the attainment of literacy. Even literacy, itself, will not be a lasting attainment unless the teaching method is such as to generate the will to continue to learn. Let us, therefore, teach teachers to teach in such a way that their efforts, and those of the millions who look to them for guidance, may not be poured out in vain.

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Community Development and Adult Literacy*

1. Community Development, as a movement of social change in rural areas, has two major objectives, viz. (a) Development of small regional communities as useful units of society, with resources both of the local community and the government harnessed with the active participation of people under local leadership and (b) extension of the body of knowledge in different fields of development and services to the village communities. The programme tried to strengthen small face to face rural communities with the extension of technological know-how in the fields of agriculture, animal husbandry, industries, health, housing, communication, education, social education and social welfare with the help of the school, co-operative and the Panchayat. In final analysis the programme has to introduce new innovations and promote new habits of living, both social and economical. The extension education in these various fields of development and services, therefore, has to relate itself to education to a great extent. Without emphasis on change of social values and habits, development does not become possible.

2. The educational process involved in the promotion of Community Development is multi-lateral in its manifestation. It carries both direct and indirect, formal and informal, activities of education. In the early stage of its introduction, the educational process required was one of getting the concept and the programme accepted by the people. The mass media of films, exhibitions, rallies, summelans and meetings proved useful. As the people accepted the idea of developing the village community, the need for education to develop occupations such as agriculture, animal husbandry, cottage industries began to be felt. The programme involved both the informal and formal activities of education. Gram Sahayak Camps covered a very large number of villagers with the introduction of the programme of Commu-

*Views expressed in the article reflect personal opinion of the author.

nity Development. As interest grew among the people, it became useful to hold more agricultural demonstrations, talks and discussions on improved seeds, use of fertilisers, manures and improved agricultural implements, etc. The need for improvement in irrigation facilities came to the forefront. Similarly, in the fields of health and sanitation, formal school education for children and adults, communications, transport, housing, etc. the villagers became interested and more information on these subjects began to spread among them. The need to change the prevailing institutional set-up, in the economic, the administrative and development field, was felt. The co-operative and the panchayat became two vital village institutions. To them was added the school. Gradually there arose the need to inter-relate the development agencies, functioning at the villages, block and district levels and Panchayati Raj was introduced to meet this need.

3. With the introduction of the Panchayati Raj, as an interrelated system of local bodies of the panchayats, Panchayat Samities and the Zilla Parishad, providing instrument for development and change, there has arisen a greater need for the effective promotion of education for citizenship. Panchayati Raj has provided democratic machinery at the grass-root level. If people of the villages are to utilise this system effectively, they need to be educated to exert their democratic rights and fulfil their democratic obligations. If the whole system works effectively with the villagers participating in the election objectively, and in the meeting of the Gram Sabha, exerting their influence in the interest of the village community and if the representatives of the people fulfil their responsibilities and obligations without exending parochial interest in the work, the system becomes an experience in social education.

4. *Adult Literacy and Education as a Community Programme* : The prevalence of illiteracy to an extent of seventy-four per cent of the population specially in rural areas, is an indication of the stage of development of the rural community in relation to education. The solution of the problem has to take into consideration many factors.

5. The prevalence of near universal illiteracy in rural areas is due primarily to the absence of consciousness among people of the importance of literacy as a minimum essential equipment of a citizen of a progressively developing country. The social consciousness against remaining illiterate remains to be awakened. Unless the village community is made to realise that the prevalence of illiteracy among its members is something that comes in the way, not only of economic development but also of becoming a good citizen in a democratic society the community is not likely to promote the programme of literacy as a

conscious effort. It is in this very context that the programme of Gram Shikshan Mohim in Maharashtra is to be considered. Through the initial programme of taking a vow by all villagers in a given community to remove illiteracy within a given period, the community consciousness is being awakened in favour of literacy. The same process is continued through the programme of Gram Gaurav Mahotsav, when the village community celebrates the achievement of making every villager a literate. This effort needs to be followed up with the programme of continuing education through regular adult education programme. First, attention should be given to the youth in age group 12–25 years in this programme. The awakening of social consciousness in the village community for removing illiteracy is a first essential factor in overcoming the problem of illiteracy in our country. This could be done through community participation alone as indicated above.

6. The problem of illiteracy and lack of education is also to be seen in the context of agricultural production. Extension education in the field of agriculture through audio-visual aids has resulted in a limited promotion of education among villagers for agriculture. If intensive agricultural production through effective use of technical knowledge in agriculture is to be realised, the farmer has to be helped to overcome the prevailing condition of illiteracy, as a minimum requirement. Similar realisation needs to be made with regard to other programmes of production. In a technological age illiteracy is a handicap for economic development. Unless this handicap is removed consciously with the help of the community by the government, the speed of technological change is bound to be slow.

7. In the context of Panchayati Raj in rural areas, it is necessary to consider how the prevalence of universal illiteracy comes in the way of effective functioning of democratic institution. If the channel of communication is to be made more effective for spreading participation of citizens in developmental and civic responsibilities of the Panchayati Raj institutions, removal of illiteracy needs to be considered as an essential step. At present the power structure in a traditionally oriented rural society lies with people in economic and social hierarchy. It is the absence of literacy that makes the present power structure more stable. Spread of literacy would help in spreading civic participation among larger number of citizens. It will also contribute towards influencing the prevailing power structure. The beginning needs to be made by prescribing the ability to read and write as a requirement for the membership in Panchayati Raj institutions and for holding any office therein.

8. The programme of literacy and education, thus, should become one of the essential activities of Community Development and Panchayati Raj movement. It is

through literacy and education that the movement could be made more effective. The programme of spreading literacy and education in rural areas should become the joint responsibility of the Panchayati Raj institutions and the Central and State Governments. The necessary technical assistance the in form of text-books and literature, training of workers and financial assistance for the employment of part-time or full-time workers during the second stage of adult literacy and education, after the completion of the first phase through programme like Gram Shikshan Mohim, should be provided by the Education Department. The Panchayat should take the responsibility of securing effective participation of the villagers in the adult literacy and education programme, besides providing facilities of suitable accommodation with lighting arrangements. The Panchayat should take steps to initiate the programme of awakening consciousness among its members for the removal of illiteracy.

9. The problem of removing illiteracy is not only a problem of funds and assignment of responsibilities. It is basically a problem of conviction, commitment and organisation. Considerable time has been wasted on arguing for the assignment of responsibilities. What is necessary is that the Nation should realise that the removal of illiteracy is an essential pre-condition for (a) economic development in a technological age and (b) effective citizenship in a democratic society. The Nation must commit itself to the removal of illiteracy and provide the necessary wherewithal. Organisationally speaking the programme must become a country programme to secure participation of every of its members. The Education Department must provide the technical know-how for the removal of illiteracy and the trained teachers. The machinery of community development set-up at the block level should give its full support in promoting the programme. The problem of illiteracy requires a multi-lateral attack. All organisations, governmental and non-governmental, and all individuals must join hands to overcome the prevalence of near universal illiteracy in our country. The problem is to formidable too permit individual or departmental treatment.

S. M. L. SHRIVASTAV

Field Organisation for Adult Literacy

The right to education is one of the fundamental rights of man as recognised by the Universal Declaration of Human Rights, and literacy is the most important instrument for acquiring education. Literacy has always been considered necessary for full human development. Of late there has been an increasing consciousness of the relation between literacy and general economic development. It is now accepted by progressive economists that a certain level of literacy is essential for speedy economic and industrial growth of a country. With these considerations the General Conference of UNESCO at its twelfth session in 1962 adopted a resolution favouring a world campaign for adult literacy. In our country also a mass scale programme of adult literacy is contemplated in the Fourth Five Year Plan and the year 1965 is the year of planning and preparation. In order to ensure the success of the programme due attention has to be paid to its organisation side.

Generally speaking, the success of a large scale literacy programme depends 75 per cent on good field organisation and 25 per cent on technique and other factors. In fact the failure of many literacy programmes in our country in the past has been due to inadequate or faulty organisation. The three pit-falls in any adult literacy programme are insufficient motivation of the adults, break-down of supply line, and lack of effective follow up. Without a good field organisation these factors cannot be properly taken care of.

For a mass literacy programme involvement of a large number of people is necessary. It is, therefore, essential that the field organisation for adult literacy should be as broad-based as possible. The organisation will have to develop a hierarchy at different levels and at each level this hierarchy should be linked with the administrative hierarchy for the execution of the adult literacy programme.

An effective organisation for adult literacy programme should be developed at four distinct levels—village Panchayat level, the Panchayat Samiti (Block) level,

the District level, and the State level. At each level the Committee should be broad-based but not unwieldy. It should include both officials and non-officials connected with, or actively interested in, adult literacy. It should have at least the following office-bearers :—

1. The President, who should preferably be a member of the local-body, in-charge of education and social education. At the State level he may be the Education Minister.

2. The Secretary, who should be an officer of the Education Department in-charge of adult literacy at his level. At the village Panchayat level he should be one of the village school Headmasters.

3. The Treasurer, who should be elected. This office is necessary because in a large scale literacy programme donations and contributions from the public will be necessary in addition to government funds.

At the Block, District and State level the educational officer, who will be the Secretary of the Committee, will devote his whole time to adult literacy and adult education.

The Village Panchayat Literacy Committee should be the basis of the adult literacy organisation. It should have the following functions :—

1. Survey of illiterate people of both sexes with their socio-economic back-ground. Survey of available and willing literate people who can work as literacy teachers.

2. Preparation of a plan for eradication of illiteracy on the basis of the survey.

3. Arousing interest of the people in literacy by various devices such as meet-ings, lectures, group discussion, success stories etc.

4 Enrolment of students in literacy classes and ensuring their regular atten-dance, maintenance of necessary records and timely submission of reports and data.

5. Securing instructional material.

6. Organising a good library for neo-literate adults and follow-up activities.

7. Making arrangements for tests, distribution of certificates and celebrations after the campaign period.

The functions of the Block level committees will be similar though at higher level. Some of the distinctive features may be as follows :—

1. The Block Committee for literacy should keep an eye on forces for and against the literacy movement and try to identify and counteract the forces working against literacy.

2. It should organise proper training for literacy teachers. This has to be done at Panchayat Samiti level because at the Panchayat level suitable technical personnel for training will not be available.

3. It should see that reading and writing material and other equipment such as lanterns and kerosene oil are supplied to the adult literacy centres in good time. It has been the sad experience of many literacy workers that literacy classes suffer a lot on account of late supply of reading and writing materials and centres are some-times closed for want of kerosene. The supply of kerosene oil should not be made the responsibility of the village Panchayats, if they do not have adequate funds. The follow-up programme should be one of the main responsibility of the Block level committee.

4. The Committee should organise a Block library for neo-literacy centres with suitable books. The Block library may be an independent library. In its absence the public library of the town or a High School library will serve the purpose, if adequate funds are provided for suitable books for neo-literates. The Block Committee should maintain a register of functionally literate, literate and semi-literate adult and should see that semi-literate adults attain functional literacy. It should keep a Panchayat-wise record of certificates issued. It should also organise celebrations and honour enthusiastic workers and participants by giving rewards which need not be monetary.

5. The Block level literacy committee should also periodically evaluate the literacy programme both quantitatively and qualitatively.

The main functions of the District level committee for literacy should be to assist the Block level committees by providing suitable experts for the training of literacy teachers, to supervise and guide social education officers at the Block level and to organise demonstration lessons for the benefit of literary teachers. Training schools for elementary school teachers can render very useful service in this direction and in other techincal matters.

The main functions of the Literacy Committee at the State level may be as follows :—

1. Survey of the extent of illiteracy based on the block and district surveys. It should also include the survey of literate people who can be asked to work as

literacy teachers. This will give the total picture of the literacy situation in the whole State.

2. *Planning*—On the basis of the survey of illiterate adults and the man-power and finances available for adult literacy a realistic State plan for adult literacy should be drawn up by the State level Committee. Here it may not be out of place to mention that in addition to school teachers, a large number of students who appear at Board and University examinations can be asked to work as literacy teachers for three months (April, May and June) every year. Their examinations are over by the end of March or first week of April and they join college or university in July. After training these students can finish the first literacy course of 4 to 5 months in 3 months time by working between 2 to 3 hours every day. If they are asked to work in their own village or town the expenses on their board and lodging will be eliminated. In our country where, on account of low literacy percentage, literacy teachers are not available in sufficient number, this source should not go unutilised.

The State literacy committee should also arrange finances for the programme and fix the stages of literacy and lay down the standards and syllabuses for these stages. It should also issue a literacy guide for the use of literacy workers and teachers.

3. *Training*—The State level committee should be responsible for training of officers in charge of adult literacy at the District and Block levels. It should also organise refresher course and arrange periodical seminars and meetings of literacy workers for discussions of field problems and exchange of their experiences.

4. *Encouragement and preparation of literature for neo-literates*—Preparation of literature for neo-literates as well as primer and supplementary readers should be the function of the State level committee. Prizes to authors for writing books for neo-literate adult should be arranged. The State level committee should also see that the authors of books for neo-literates receive proper training.

As soon as an adult becomes literate he tries to read a newspaper. For him newspaper reading is a status symbol. A newspaper for adult should, therefore, receive top priority in production of literature for new literates. In a large scale programme of adult literacy, the newspaper for new literate adults should be published at the State level, for which there should be properly qualified and adequate staff. So long as this is not possible, cyclostyled news-sheets can be produced locally at the Panchayat or Block level according to the requirements.

5. *Follow-up programme*—Ensuring success of the follow--up programmes is one of the main resposibilities of the State level committee, because this aspect of literacy programme is likely to be ignored at lower levels.

6. The State level committee will also lay down the kinds of records which are to be maintained by the lower level committees and the contents of reports which should be sent from lower to higher levels.

7. The State level committee should maintain the tempo of the adult literacy movement by preparing material for literacy campaigns, by issuing periodical appeals, and by publishing and circulating outstanding achievements of different local-bodies, States and countries in the field of adult literacy. The Committee should also serve as a clearing house of information relating to adult literacy.

Independent Boards v/s. Education Department

From time to time setting up of statutory autonomous Boards for social education including adult literacy at the national and State levels has been suggested. It is argued that such boards will make literacy movement broad-based and will be able to work whole time for advancement of adult literacy, which the Education Ministry and the Education Departments of the State cannot. Those who argue in favour of statutory autonomous boards independent of the Education Ministry and Education Departments of the States forget that ultimately the responsibility for adult literacy falls on the shoulders of the Education Ministry and Education Departments; for it is they who supply the literacy teachers whether they be school masters or senior students. It is better to make the Education Minister and the Education Department of States responsible for adult literacy as well as child literacy, although advisory bodies at the national and State levels will be very useful. In this connection it may be mentioned that the Standing Committee on Social Education set up by the Ministry of Education, which met in Delhi on 6th and 7th August, 1965, has recommended setting up of a National Board of Social Education with representatives of various concerned Ministries and non-official organisations working in the field. However, at the State level and lower levels the Committee has suggested that the State Education Departments should assume over-all charge of the programme and they should ensure proper co-ordination of all the activities.

In order that the adult literacy programme may develop into a movement for eradication of illiteracy, it is necessary that a society for mass literacy (voluntary non-government) should be organised at the national level with its branches all over the country. Members of this committee will work in co-operation with the literacy

committees at different levels. The experience of the U. S. S. R. has proved that such a society can be of immense help. The Down with Illiteracy Society which was organised in the U. S. S. R. during the period of literacy campaign in that country bore the main burden although eradication of illiteracy in the countryside was the responsibility of the village Soviets. The president of such society should be a national figure in order to give due prestige to the society.

The field organisation for adult literacy as outlined above is expected to handle successfully a mass literacy movement. The human factor, however, cannot be entirely ignored. Much will depend on the devotion, resourcefulness and ability of the large number of men and women involved in the programme.

THE OLDER PERSON

"It is a mistake to assume that the old have ceased to be concerned, and need not be considered for our adult education programme. Loss of interest usually means that death is actually on the way. The reverse is also true. It has been found that when an older person undertakes a programme of education and recreation, the rate of bodily and sensory decline actually slows up. Perhaps one story will illustrate this point best. In 1944, an eighty-three year old went back to his birth-place to die. And die he nearly did in the first three months. But one day he was invited out to dinner and a card game at a community center. Next he joined a credit union and discussion group there and a month later was persuaded to bring out his fiddle from a trunk when no musician was available to play at a square dance. Soon he was playing once a week. In 1945 he married an 80 years old widow. At the present time they both look the ten years younger than they claim to be"

—J. R. Kidd, Adult Education and the school, pp. 21-22.

गिरधारीलाल यादव

प्रौढ़-शिक्षा-केन्द्रों की कुछ समस्याएँ

हमारे देश में लगभग १५ वर्ष से प्रौढ़-शिक्षा का कार्यक्रम चल रहा है। इसकी आयोजना करने के लिये प्रत्येक राज में शिक्षा विभाग के अन्तर्गत प्रौढ़-शिक्षा की अलग शाखा है। इस कार्यक्रम पर पर्याप्त धन-राशि भी व्यय होती है परन्तु जैसी सफलता की आशा की जाती थी वैसी सफलता इस कार्यक्रम में अभी तक नहीं मिल सकी है।

इसका एक कारण तो यह हो सकता है कि प्रौढ़-शिक्षा के कार्य में लोगों की पर्याप्त रुचि नहीं है। जो लोग वास्तविक कार्य क्षेत्र में कार्य करते हैं वे इसको ऊपर का आदेश मान कर तामील मात्र करते हैं। ऐसे कार्यक्रमों की सफलता के लिये जिस उत्साह, उमंग और जोश की आवश्यकता है, उसका प्रायः अभाव है। कार्यकर्ताओं में यह उत्साह किस प्रकार उत्पन्न हो और किस प्रकार निरन्तर कायम रहे, यह अलग विचार का विषय है।

परन्तु लेखक ने ऐसे प्रौढ़-शिक्षा-केन्द्र भी देखे हैं जहाँ शिक्षक में जोश है, कार्य करने की इच्छा और लगन है पर प्रौढ़जन अध्ययन के लिये नहीं आते अथवा कुछ दिन आकर शनैः शनैः उनकी संख्या घट जाती है। पढ़ने वालों में उत्साह की कमी देखकर उत्साही शिक्षक का उत्साह भी मंद पड़ जाता है और वह निराश होकर बैठ जाता है। प्रस्तुत लेख में ऐसे ही केन्द्रों की समस्याओं को समझने की चेष्टा की गई है।

लेखक को कई ऐसे ग्रामों में जाने का अवसर मिला है जहाँ प्रौढ़-शिक्षा-केन्द्रों को चलाने के लिये भवन, श्यामपट्ट, टाट पट्टियों, लालटेनों, स्लेटों, पुस्तकों आदि की पर्याप्त व्यवस्था थी, जहाँ ऐसे अध्यापक भी मौजूद थे जो केन्द्र चलाने के लिये उत्सुक थे, जिनमें लगन थी, कार्य करने की शक्ति और उत्साह थे परन्तु उनकी शिकायत थी कि पढ़ने के लिये लोग या तो आये ही नहीं अथवा यदि आये, तो थोड़े ही दिनों में संख्या घटते घटते बिल्कुल घट गई। ऐसे केन्द्रों का अध्ययन किया गया, अध्यापकों तथा ग्राम के प्रौढ़ों से बातचीत की गई। जिन कुछ कारणों का पता लग सका, वे नीचे अंकित किये जाते हैं :–

१. गाँवों में अधिकतर किसान रहते हैं। ये दिन भर खेतों में गाढ़ा परिश्रम करते हैं। जब ये घर आते हैं तब इतने थक जाते हैं कि उनको प्रौढ़-केन्द्रों में जाकर दो या तीन घंटा अध्ययन करना रुचिकर नहीं होता।

इस समस्या का समाधान किया जा सकता है। कुछ महीने किसानों के लिये ऐसे होते हैं जिनमें उन्हें विशेष श्रम करना पड़ता है जैसे बुवाई, निनाण तथा कटाई के महीने। अन्य दिनों में विशेष श्रम की आवश्यकता नहीं होती। ऐसे समय में जब उनको अधिक थकाने वाला काम करना पड़ता है, प्रौढ़-केन्द्र का समय दो या तीन घंटा न रखकर केवल एक घंटा रखा जा सकता है अथवा ऐसे समय में प्रौढ़-केन्द्र बन्द भी रखे जा सकते हैं। प्रत्येक प्रदेश के लिये स्थानीय स्थितियों को देख कर प्रौढ़ केन्द्रों का समय निश्चित होना चाहिये। यह आवश्यक नहीं होना चाहिये कि सारे राज्य में एक ही समय पर निश्चित घंटों में ही प्रौढ़-केन्द्र चलें। यदि उनमें केवल एक घंटा कार्य हो सकता है, तो वहाँ निर्धारित कोर्स पूरा होने में अधिक समय लगेगा, यही तो एक अन्तर होगा। तात्पर्य यह कि समय के संबंध में कठोरता नहीं होनी चाहिये।

प्रौढ़-केन्द्र चलाने वाले शिक्षकों को यह अध्ययन करना चाहिये कि वर्ष के कौन से भाग में किसानों को अधिक अवकाश और कम काम रहता है। ऐसे समय में प्रौढ़-केन्द्र अच्छी प्रकार चल सकते हैं जैसे शेखावाटी के भूभाग में प्रायः एक फसल मोठ, बाजरे की होती है। किसान उसे दिवाली तक अथवा कार्तिक मास के अन्त तक तैयार कर लेता है। इस समय के पश्चात् शेखावाटी के किसान को कोई विशेष कार्य नहीं रहता।

२. प्रौढ़-केन्द्रों के कार्यक्रम पर भी छात्र संख्या तथा उपस्थिति निर्भर रहती है। यदि इन केन्द्रों पर केवल पढ़ाने ही का काम किया जाता है तो छात्र संख्या कम रहने की संभावना हो सकती है क्योंकि पढ़ने-पढ़ाने का काम कुछ नीरस होता है। दिन भर काम करने के पश्चात् थके-मांदे पुरुष को कुछ मनोरंजन की आवश्यकता होती है अतएव प्रौढ़-केन्द्रों पर कीर्तन, भजन, संगीत, खेल, कहानी कहना, नई खबरें सुनाना आदि कार्यक्रम भी रखे जावें तो प्रौढ़ों का मन लग जावेगा और वे अधिक संख्या में आवेंगे। उनकी दैनिक उपस्थिति में भी वृद्धि होगी। किन्हीं प्रौढ़ केन्द्रों पर कीर्तन का कार्यक्रम चलता अवश्य है परन्तु प्रतिदिन "रघुपति राघव राजाराम" ही को दोहराते रहने से भी आदमी ऊब जाता है। नये नये भजन, नये नये गाने, नये नये कार्यक्रम अध्यापकों को सोचने पड़ेंगे जिससे प्रौढ़ों की दिलचस्पी बराबर बनी रहे।

३. तीसरी बात जिस पर प्रौढ़-शिक्षक को विशेष ध्यान देना चाहिये, वह प्रौढ़ों के प्रति व्यवहार की है। कभी-कभी ऐसा भी देखने में आया है कि अध्यापक के व्यवहार से क्षुब्ध होकर प्रौढ़ पढ़ना छोड़ बैठते हैं। अध्यापक प्रायः बालकों को पढ़ाते हैं अतएव अपने शिष्यों से व्यवहार करने की उनकी विशेष शैली बन जाती है। उसी शैली से वे प्रौढ़ों से भी व्यवहार करने लगते हैं। यह बड़ी भूल है। बालकों तथा प्रौढ़ों के मानस अलग-अलग तरह से काम करते हैं। प्रौढ़ों की आयु तथा उनके सम्मान का ध्यान रखते हुए उनके साथ ऐसा ही व्यवहार करना चाहिये जैसा अपने बराबर वालों से करते हैं।

४. कभी-कभी पुस्तकों और स्लेटों की कमी से भी प्रौढ़-केन्द्र ठीक नहीं चल पाते। केन्द्रों पर पुस्तकें, स्लेटें आदि होते हुये भी कुछ शिक्षक उन्हें प्रौढ़ों को देने में कृपणता बरतते हैं। उन्हें पुस्तकों के फट जाने और स्लेटों के टूट जाने की चिन्ता सताती रहती है। उन्हें स्मरण रखना चाहिये कि काम

में आने से पुस्तकें फटेंगी ही और स्लेटें टूटेंगी ही। सावधानी बरतना अच्छी बात है परन्तु टूटने और फटने के भय से उनका उपयोग ही न करना अनुचित है। पुस्तकें और स्लेटें केन्द्र पर रहने के बजाय प्रौढ़ों के ही पास रहा करें उनको उन्हें घर ले जाने की इजाजत हो। इससे उनका ध्यान पढ़ने में अधिक लगेगा और वे जब समय मिलेगा उन्हें उलटते पलटते रहेंगे। इससे उनका आकर्षण केन्द्र की ओर अधिक हो सकेगा।

जिन प्रौढ़-केन्द्रों पर पर्याप्त पुस्तकें तथा स्लेटें न हों, वहाँ उनका प्रबन्ध होना चाहिये। प्रत्येक प्रौढ़ को एक पुस्तक और एक स्लेट निश्शुल्क मिले, यह प्रौढ़-शिक्षा के कार्यक्रम का आवश्यक अंग माना जाना चाहिये।

५. पाठन-प्रणाली :– जिस पद्धति से हम बालकों को पढ़ाते हैं, उसी पद्धति से प्रौढ़ों को नहीं पढ़ाया जा सकता। दोनों की मानसिक आयु में अन्तर होने के कारण उनकी पाठन-पद्धतियों में भी अन्तर होना चाहिये। यदि आप प्रौढ़ को प्रतिदिन क, ख, ग, घ लिखने को ही कहते रहेंगे और उसको वांछित व्यक्तिगत ध्यान नहीं देंगे तो उसका मन उचट जावेगा और वह केन्द्र पर आना छोड़ देगा। उसे तो पढ़ने की सार्थकता का अतिशीघ्र अभिज्ञान होना चाहिये, तब वह आपकी ओर आकर्षित होगा।

जो अध्यापक प्रौढ़ों को पढ़ाने का कार्य करते हैं, उनका समुचित प्रशिक्षण होना चाहिये। किसी भी अध्यापक को प्रौढ़ों की कक्षा सौंप देना बड़ी भारी भूल है। ऐसे अनुभवहीन अध्यापक प्रौढ़ों में शिक्षण के प्रति उल्टी अरुचि पैदा कर देते हैं।

६. अन्तिम पर साथ ही अत्यन्त महत्त्वपूर्ण बात प्रेरणा की है। प्रौढ़ों को उचित ढंग से पढ़ने की प्रेरणा देना अति आवश्यक है। यह प्रेरणा व्याख्यान से नहीं होती। उनके मानस में यह बात भली प्रकार जमा देनी चाहिये कि पढ़ने से उनको क्या लाभ होगा, उनके कौन-कौन से स्वार्थों की पूर्ति होगी, न पढ़ने से उनको इस समय क्या क्या हानियां हो रही हैं। व्यावहारिक जगत को दृष्टि में रखकर यह बात उनको बताई जावे। जिन प्रौढ़ों ने पढ़ना-लिखना सीख लिया है उन्हें क्या लाभ हो रहा है, यह उदाहरण उनके सामने होना चाहिये। इस अभिप्रेरणा को निरन्तर कायम रखने का प्रयत्न करना चाहिये। प्रौढ़ केन्द्रों के कार्यक्रमों में समय-समय पर ऐसे आयोजन होते रहने चाहिये जिनसे पढ़ने के लिये उनको बराबर प्रेरणा मिलती रहे।

उपर्युक्त पंक्तियों में यह बताने की चेष्टा की गई है कि उत्साही शिक्षक के होते हुए भी प्रौढ़ केन्द्रों के सफलतापूर्वक न चलने के मूल में क्या समस्याएँ हो सकती हैं। जो समस्याएँ ऊपर बताई गई हैं, वे ही सारी समस्याएँ हों, ऐसा नहीं है। अलग-अलग स्थानों पर अलग-अलग समस्याएँ हो सकती हैं। केन्द्र चलाने वाले कार्यकर्त्ता को तथा इनकी व्यवस्था करनेवाले अधिकारी को ऐसी समस्याओं को खोजना चाहिये और उनके हल निकालने चाहिये। स्थानीय परिस्थितियों को दृष्टि में रखकर यदि ये केन्द्र चलाये जावेंगे, तो हमें अवश्य सफलता मिलेगी।

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part 3

NOTES

REPORT

BIBLIOGRAPHY

A Note
on
Punjab Literacy Project

A Pilot Literacy Project is being run in Nilokheri Block, Karnal District, Punjab, on the basis of the Integrated Literacy Method (Hindi) developed by Dr (Mrs) Helen Butt and tried out successfully by her in the same Block earlier. It was inaugurated in May of 1965 with Dr (Mrs) Butt as its Consultant. With 27 teachers (20 full-time Social Education workers and 7 women from the Department of Planning and Panchayati Raj who have taken on part-time literacy work in addition to other duties) and 4 supervisors, the Project is reaching over 1,000 pupils through 36 classes for men and 11 for women. Each full-time teacher teaches two classes on alternate days. Each class meets three days only in the week for a period of approximately six months, during which time it covers all of the principles of Hindi reading and writing including the conjunct consonant. Reading of numbers is also introduced, and the principle is to read any literature the vocabulary and subject matter of which are within their grasp. No restrictions of an orthographic nature need be imposed upon the writers of texts for these neoliterates. Thus, their literacy can serve as a valuable medium for the imparting of further education in the broad fields of social and economic development as well as in their particular vocational field, usually agriculture. The Project envisages not only the present literacy course but also a three-month continuation course in which specially prepared, meaningful texts will be read and discussed and model letter writing will be taken up.

Organization of classes

Full advantage was taken of the co-operative spirit of local officials and non officials to mobilize the people for this Project. Villages were visited in advance of the starting of the Project, and Sarpanches were also invited to Block Headquarters where the Project could be discussed. The Panchayats agreed to afford accommodation for the classes, the teachers and the supervisors, and to supply kerosene and mantles, or electricity, as the case might be, all free of charge. They also undertook to encourage the formation and continuance of the classes.

In the actual recruitment of pupils, care was taken not to glamorize the Project or to hold out the promise of any benefits unrelated to the achievement of literacy. It was also explained very carefully that the course, while a great opportunity, would require effort and perseverence on the part of the pupils.

Training of teachers

Since competent teaching is one of the prime ingredients of any educational enterprise, a short training course (of 9 days' duration) was organized for the prospective teachers immediately prior to starting the classes in the villages. This course served to deepen the teachers' understanding of the meaning and signi-

ficance of adult education as well as to give them training in teaching techniques, Hindi orthography, and the presentation of the specific subject matter of the ILM course. It included lectures, discussions, observation of a regular class started at the beginning of the Teacher Training course, and practice teaching by each teacher trainee. The initial training course has been supplemented by on-the-spot supervision and guidance and by discussion and lectures at monthly conferences. Intensive supervision and guidance are given by the four supervisors, each of whom has a sector of the Block as his responsibility. The Consultant pays frequent visits to the classes, on the basis of which she not only gives guidance to the teacher concerned but also prepares instructional material for conference lectures and for a teachers' manual to be compiled after the completion of the course.

The ILM Course

The ILM Primer, entitled "हमारा जीवन" (Our Life), is designed especially for village adult illiterates both in its technique and in the subject matter of the texts. Moreover, it pays specific attention to the problems of the Devanagri script. When properly used it gives the beginner a sound understanding of the intricacies of the unwritten neutral vowel, the nasal vowels, pure consonants and, what are scarcely even touched upon in other primers, though an essential part of the script, all but the very rarest of the conjunct consonants. From the outset, the interest and understanding of the adult learner are enlisted in order to reduce the burden on his memory. There is no rote learning. The pupil reads, defines, and writes the words, himself. He does homework consisting of a single sentence which embodies the new material of the lesson plus some review. This he writes in a copy-book ten times at home, then writes it again from dictation on his slate at the beginning of the following lesson. He reads and orally summarizes texts. In drill lessons he writes, from dictation, sentences within his competence but not previously rehearsed. The teacher explains, guides, corrects, but leaves maximum scope for the learner's own initiative.

The students are taught as a class, yet given individual attention. The teacher utilizes his own time to advantage by giving explanation to the class as a whole. Both co-operative and competitive motives are brought into play as the students learn that coming on time is essential to group work, that being absent penalizes the absentees, that they can learn from each other's mistakes. At the same time, each student gets his turn to read, define, and summarize, and every slate and copy-book must be meticulously scrutinized by the teacher before work can proceed. The copy book, incidentally, constitutes a useful and lasting check on the individual pupil, the teacher, and the supervisor. It bears mute but unfailing testimony to the regular attendance, or otherwise, of the pupil, the amount and quality of the work done, the gradual improvement in handwriting, the care and accuracy with which the teacher has corrected it and the supervisor reviewed it.

The texts of the Primer, as mentioned earlier, were prepared especially for village adults. Even the early texts, circumscribed as they are by the technical requirements of the course, focus on adult interests. The system of having the student use each practice word in a sentence of his own further ensures the relevancy of the material. As soon as technical considerations permit, texts deal coherently with adult subjects in a

simple but truly adult way. Once the letters, and the principles of their use, are learned, vocabulary is restricted only to what the learner usually knows or, in a few cases, should learn. There is no arbitrary restriction on the size of the vocabulary, as is necessary in systems of rote learning where the word or sentence is the unit of recognition. Hence, the beginner soon finds himself reading about a large variety of subjects such as agricultural practices, animal husbandry, Panchayat elections, women's activities, health practices, saving money, the Flag of India, and growing more food as a defence measure.

The technical aspects of the Integrated Literacy Method (Hindi) cannot be adequately set forth in a few words. Precautions have been taken to progress methodically and to ensure the thorough learning of one element before proceeding to another. Some of the means to this end have been touched upon in the course of describing other aspects of the ILM. Special care has been taken to avoid confusion of letters or letter combinations of very similar appearance or sound. This has been accomplished by letting several lessons intervene between the presentation of any two such examples. The outstanding feature of the Method, however, lies not in these general characteristics, but in the very careful attention given to the special genius of the Devanagri script. No common "teaching techniques", however scientific, can suffice to teach a subject for which they were never designed. The subject to be taught must be invited to exert its own influence on the teaching method to be devised. No amount of rote learning, chorus approach, "writing" with unusual implements, or matching up identical words from different columns will shed any light on why a full consonant is sometimes followed by an unwritten neutral vowel and sometimes not. Such teaching aids will not help a learner to understand that a half consonant loses nothing of its consonant value, but only that same neutral vowel. Nor will they explain just what a matra is and what relation it bears to the vowel, itself. Needless to say, untrained teachers are not even aware of these problems, much less competent to help others with them. It is to such matters that the ILM has directed its especial attention. These points are dealt with in the course in a manner which is technically sound while, at the same time, the presentation is completely non-technical and easily acceptable to the beginner. It is this emphasis on understanding versus rote learning, plus attention to detail and insistence on accuracy, that enables an adult learner to read and write even difficult letter grouping after completing a course of only 70 lessons.

From Pilot Project to Mass Approach

A pilot project is an operation in which the efficacy of materials and methods can be accurately assessed after being subjected to careful scrutiny in an actual situation. With regard to the ILM literacy course this work is, at the time of writing, about three quarters finished. Preliminary observations indicate a gratifying measure of success both as to retention of interest in the adult learners and progress made by them. Despite the busy agricultural season and the acute emergency conditions through which the farmers of Punjab have been passing, the classes show an average attendance of 79.4% of total enrolment. A large majority of these students are demonstrating a satisfactory degree of competence. Officials in some other Departments have shown an interest in co-operating in the writing of continuation texts as a means of furthering their own programmes.

This will ensure that the continuation classes will not be mere busy work but will serve the ends of rural development in addition to reinforcing the students' literacy skills. The quality of the ILM project can thus be judged to meet the criteria of a sound literacy-cum-learning programme. The remaining problem is the extension of the programme on a satisfactorily large scale.

The problems of scale are economic, not merely in the narrower, financial sense, but in the sense of the allocation of all scarce resources, including competent manpower. It is in the nature of an economic problem that its solution rests in the exercise of discretion to develop some sort of selective approach. Unfortunately, the quality factor is sometimes overlooked in the effort to obtain the largest possible quantitative results from a given package of resources. There is a degree of quality below which no advantage can be derived. Therefore, in its attempts to make the best possible use of the resources at its disposal, it will not pursue illusory quantitative goals at the expense of the minimum acceptable quality.

Keeping in mind the requirements of both quality and quantity, it would be desirable for the State to : 1) use the Integrated Literacy Method in its literacy work; 2) maintain and even increase the competence of its literacy teachers through training and screening; and 3) address itself to a reduction of per capita costs by devising more effective patterns of staffing and class organization. To achieve the goal of point 3), above, experiments with such patterns as the following could be undertaken: 1) a high ratio of well trained supervisors or "guides" to partially trained honorary or part-time workers; 2) the use for literacy work of persons already in service on other projects (as is the case at present with the personnel deputed by the Department for Development and Panchayats; 3) the assignment to literacy workers of other functions, which could be combined with their work to increase the total "productivity" of each employee; and 4) the organization of very large classes, where conditions permit, with one well trained teacher to present the material and answer questions, and several honorary workers to monitor the work of the individual students. Other efforts to reduce the cost to the Education Department of financing a mass literacy movement might include further reliance on the support of Panchayats for supplies of, say, copy-books and pencils, et cetera, and appeals to other Departments, private industries and voluntary organizations to participate in literacy work under the auspices of the Department of Education. Continuation materials should be solicited from officials of other Departments, who will find it in their interest to receive assistance from the Education Department in the formulation of their messages to neo-literates. Such Departments may also co-operate by sending personnel to discuss their own literature with the neo-literates as part of their own campaigns. The Education Department will explore all avenues for such mutually advantageous co-operation. It will not, however, solicit assistance in any form that would constitute an irrelevant burden on others such as remission of revenue or granting benefits calculated to act as remission of revenue or granting benefits calculated to act as incentives to teachers or students. The real cost of any literacy scheme must be borne by the Education Department, itself and by the beneficiaries, to wit the people, the Panchayats and the promotors who use literacy as a medium for communicating their messages.

H. B.

"Naya Shikshak" Oct. 1965

A Sign of Maturity

When the detailed history of Indian adult education (or continuing education or university extension) is written, there are two landmarks which will introduce a new chapter on the maturity, scope and clearer thinking of this emerging field. The year 1965 will mark the cornerstone of a new developing discipline.

Unknown even to most educators in India, two conferences were held this year and reports were published by the Department of Adult Education, University of Rajasthan. Although the Reports are summaries only of the conference proceedings, the substance of what was discussed and the feelings expressed are writ large as historical monuments.

During the warm days of April, over thirty educationists, men and women, Indian and foreign, made their journey to the Rajasthan hill station of Mount Abu. Within the residential surroundings provided by Bikaner House, these camp conference participants worked diligently for five days in defining and discussing the problems and issues of general adult education. The papers discussed included :

- (i) The Concept and Philosophy of Adult Education.
- (ii) Literacy Education :
  - (a) Research on Literacy in Socio-economic Development.
  - (b) Functional Adult Literacy and Training of Teachers.
  - (c) Gram Shikshan Mohim.
- (iii) Communication :
  - (a) Audio-Visual Aids
  - (b) Libraries
  - (c) Conferences, Discussions, Seminars, etc.
- (iv) Liberal Education.
- (v) Civic Participation.
- (vi) (a) Training in Rural Leadership
  - (b) Vidyapeeth in Mysore
- (vii) Programme Areas – Continuing Education.
  - (a) Industrial and Occupational Training in Adult Education.
  - (b) Professional Improvement.
- (viii) Adult Education and Women.
- (ix) Agencies and Organizations :
  - (a) Government.
  - (b) The University.
  - (c) Voluntary Agencies.

One can at once see the immense scope under which Adult Education is viewed. The diverse Programmes and interests of numerous individuals and organizations are wedded by the overall concern for the continuing, never ending, education of the adult. Co-operation and progress within this largest of educational enterprises must move ahead on all fronts involving the agriculturists, the teacher, the engineer, the housewife and the leadership of the country, to mention only a few. In what other way

can the foundation of this vast democracy be firmly placed ?

It was only a few days after the ending of the First World Conference on University Adult Education, held in Europe, just when the monsoons came to Rajasthan, in early July, that another group of educationists met in Bhopal, M. P. to take part in the First Indian Conference on University Adult Education. In the four storey State Legislators' Rest House block, situated on a hill overlooking this rapidly expanding capital city, four days of serious talk and hearty humour brought forth a greater understanding of the role of the university in relation to human, national and cultural development. Many university vice-chancellors took part in this conference as did members of the Education Commission. Numerous other private and government organizations, engaged in higher education activities were also represented. Discussions included the following:

(i) Universities and social responsibility
(ii) Experience and achievement in university extension abroad.
(iii) Discovering educational needs of the community.
(iv) Continuing education in the:
  (a) professions,
  (b) agriculture,
  (c) teaching.
(v) Liberal education and the universities.
(vi) Evening colleges.
(vii) Correspondence courses.
(viii) Adult education as a discipline.

The similarities of these two conferences are perhaps obvious since they both centered around the concept of continuing, or adult or extension education. To the outsider, the most striking similarity of the two sessions would probably be the immense sincerity and the capacity for hard work and honest play which the participants showed. Both groups lived what they devoted themselves to teaching since the experience itself was an education to the educators themselves. The live-together experience aided greatly in bringing this about. Away from the office telephones, the mouldy odour of the files, the disruption of the city, and the general distractions and trials of normal day living, the participants were able to concentrate on the task before them by living, working and eating together within the same premises. To add to the facility of learning, both conferences had an exhibition of books, charts, journals and other such audio-visual aids. The work was adequately balanced by a film night, cultural evening and day-tours to historical sites. The balance of work and play, comradeship and discussions, made the hard work enjoyable and the overall experience memorable. In parting, one conviction, common to many, was that the past few days were the beginning of something better and bigger. Many conferences will take place, many miles will be travelled, and many leaders from numerous walks of life will meet, and all will add to the increasingly pulsating movement of adult education as it marches on the road to expanding individual excellence.

Summary Statement of the Abu Conference

1. 'Lifelong education for survival' has become so imperative that we shall ignore it at our peril. This survival has to be spelt out in terms of the preservation of the democratic way of life, the economic and social well-being of the people, and the full enrichment of personal lives. In the existing situation in our country, most of these are problems for adult education.

2. India has inherited an ancient civilization; and it is the largest democracy in the modern world. Our pride on these counts has, however, to be tempered by the fact that *there are today more than 200 million illiterate adults in the country*, and ever since attaining political independence, we have been struggling to attain economic independence. *To salvage our national self-esteem, and to make the ideals enshrined in our constitution a living reality for every citizen, an intensive and ambitious programme of adult education has become an urgent necessity.*

3. In eighteen years of freedom, the percentage of literacy has marked only a small increase. With a growing population, and scanty provisions in the National Plans for literacy programmes, it will be a long time indeed before every Indian will have learnt to read and write. But we cannot wait. Literacy programmes should receive the highest priority; every available resource in men and material should be employed for the purpose; and the national goal should be to obliterate illiteracy from the land in the next ten years.

4. Literacy, however, is not enough. On all hands we hear laments that our standards of education are low. Educated people need constant re-education, for the badly-educated are no greater asset to themselves or to the country than the uneducated. Even the well-educated do not stay educated amidst the complex challenges of the modern world, unless their intellectual equipment is subjected to continuous renewal. To keep their professional competence in good repair and to improve it, and to deepen and refine their sensibilities these are among the high tasks of continuing education. These are urgent tasks and cannot await the achievement of our targets in literacy education.

5. It may seem that the challenge of widespread illiteracy and the simultaneous needs of continuing education are too stupendous for the limited resources of our country. The temptation, therefore, to go slow with literacy programmes and do practically nothing about continuing education, may present itself to us in the guise of practical wisdom. Other countries, no better placed than ours, have faced this challenge heroically and won through. And anyway, the choice before us is between an urgent and massive onslaught on our educational backwardness, or disaster.

6. We are perhaps but dimly aware of the true extent of our resources and potentialities. The Government universities, voluntary organisations and the people as a whole, have to awaken to the urgency of the problem, and make a determined and concerted effort to solve it. Perhaps the first step is to create in the people an intense awareness of what is at stake, and what opportunities beckon to them. Mass media of communication, both traditional and modern, should be pressed into the service of this campaign. Traditional media like the folk arts should be employed alongside of modern ones like newspapers, the cinema and the radio. The same media could continue to assist in the actual programmes of adult education.

7. Workers in this field should come from all walks of life. What is needed is a fervour of the sort that inspired the national movement, and became evident again when the country's frontiers were threatened in 1962. Patriotism could have only one meaning in our situation, namely, the willingness

to labour to our utmost in the country's battle against ignorance and poverty.

8. The universities in the country have an important role to play in this matter. Through research programmes and extension work, they should provide intellectual leadership and undertake to train workers in all fields of adult education. They should evaluate the work that is already being done by various agencies, and be able to serve as clearing houses for ideas in this all-important campaign.

9. It is necessary that a statutory national council of adult education be set up to co-ordinate all efforts by government, universities and voluntary agencies, in this field, to sponsor experimental projects, and to advise the Government in regard to the allocation of public funds. The programmes sponsored by such a body should receive the highest priority in our Plans.

10. There should be legislation to oblige industrial and business organisation to undertake programmes of adult education or provide funds for such programmes. The Government should themselves give the lead by making literacy drives an integral part of all development projects, and continuing education one of the condition of public employment.

11. We believe that a national dedication to these urgent tasks brooks no delay. They need to be tackled in the same spirit as we muster in facing external aggressions: the peril our way of life is facing, through our ignorance and lethargy, is equally grave.

Summary Statement of the Bhopal Conference

1. The 20th century has brought out the significance of knowledge as the vital element to sustain, nourish and enforce the civilization of man. It has also put into relief the fact that an individual's capacity for knowledge lasts as long as his health and vigour last. In the first quarter of the century we learnt that learning can be lifelong. In the second quarter we realised that it must be lifelong. In this third quarter we see that our very survival depends on making learning lifelong.

2. The realisation of the close connection of knowledge with civilization and survival has opened up a new perspective to the institutions in society concerned with knowledge. Among these the universities are pre-eminent. One result of the re-thinking has been to abolish the exclusive concern of universities with adolescence and youth. If the times demand that learning has to be lifelong the universities must reach out to the adults in the numerous roles they play in society to help them to perform them with greater knowledge, i.e. with greater competence and vision. After the World War II this new concept of the university has been accepted all the world over. We call on the Indian Universities to acknowledge this with enthusiasm.

3. If the modern age has brought out the new importance of knowledge, it has also added to its meaning. We see knowledge not as the esoteric possession of a scholar. We see it equally in the skill of the workers, in the competence of the manager, in the dream of the dreamer. And it is this knowledge in the fulness of its dimensions that modern universities have to purvey to men and women occupying various stations in life.

4. For a closer understanding of the new tasks of our universities we may examine their responsibilities for the education of adults in the context of a four-fold scheme of education—academic education, occupational education,

education for social responsibility and liberal education.

A View of Bhopal Conference

5. Modern industrial society has come to accept academic adult education, mostly leading to a degree or diploma as in the academic education of youth, as a matter both of social justice and public interest. Evening classes and correspondence courses are ways of serving this purpose... it is necessary to expand evening colleges and correspondence facilities to many times their present proportions. In fact we look forward to a time when Universities and Colleges will serve their communities round the clock and, because of the veriegated needs of adults, explore new courses and new methods in the discharge of their functions.

6. What we have said with regard to academic education, applies to occupational education as well. In this area, the Universities will concern themselves mostly with the professions, including the new ones proliferated by Industrial society... Apart from evening classes and supervised correspondence study, the universities could avail themselves of other devices, too, such as condensed courses, residential or non-residential week-end and short courses, summer institutes, conferences, seminars and workshops. We may, in this connection, remind the universities of their special obligation to the teaching profession.

7. Modern society is a pluralistic society and men and women in a pluralistic society have no choice but to live with politics—politics at the local, regional and national levels. Added to this is our One World's imperative need for international understanding. If men have to live with politics, it is better they do it with understanding. For various reasons this task of educating men and groups to their social responsibility cannot be left to the politician or political parties. The universities have here a responsibility which they cannot abdicate without peril to society and to themselves.

8. Increasing specialisation, ever swelling organisations, are inherent characteristics of an industrial society. Unfortunately, these characteristics tend to uproot men physically and mentally and divide them into groups kept apart by spaces of solitude. To restore the sense of wholeness to men and their groups, at least some of them should rise to heights from where they can see mankind as one species with a common destiny. This can best be achieved through liberal education which gives men a picture of themselves and the world they live in, which has emerged through centuries of man's scientific and artistic endeavour. The university's responsibility is to catalyse the formation of groups, to train their leaders, to produce literature, films and other learning aids on subjects the groups choose to discuss.

9. In all the adult educational work of the university, which we have

outlined above, will work in close association with other organizations and institutions. Particularly is this true in vocational education, where it must create links of co-operation with business, industry and government. These links may even include the exchange of personnel to the mutual advantage of the universities. Among the institutions with which the universities must co-operate, especially in such subjects as liberal and citizenship education, we should mention public libraries, agencies of mass communication, the publishing trade, voluntary organisation and associations of their own alumni. A university should create within itself an organisation which will not only possess competence in preparing educational programmes, but also have the skill and the resources for building bridges between the university and the various organisations mentioned above. This organisation within the university will be its Department of Adult Education or Extension.

10. In its turn it is the obligation of society to assist the universities in the discharge of their adult education responsibilities. We particularly mention government and industry and the educational authorities, such as the University Grants Commission. Not only must they place at the disposal of the universities the financial resources necessary for the work, but they must provide the needed facilities—study-leave, loans etc. to their personnel to enable them to avail themselves of the services the universities can render them. The Universities, meanwhile, owe it to themselves to develop the political skill to secure the necessary assistance of government and industry.

11. The opportunities of our universities in the present age to irrigate their communities with waters of life-giving knowledge are vast and exciting. We also dare to hope that society will not grudge them the resources they need for the task. If then, the Universities fail to take the opportunities as they come, it will amount to grave moral failure.

U. S. GOUR, J.A. DRAPER

Rajasthan Programme*

The Government of Rajasthan appointed a committee comprising the following to draw up a detailed programme for adult literacy for the State of Rajasthan:

1. R. D. Mathur, Development Commissioner.
2. Ram Singh, Joint Development Commissioner.
3. D. K. Vyas, Deputy Secretary, Department of Education.
4. R. L. Mishra, Deputy Secretary (Planning).
5. John Friesen (Succeeded by J. R. Kidd) — Department of Adult Education, University of Rajasthan.
6. James Draper, — Department of Adult Education, University of Rajasthan.
7. U. S. Gour, — Department of Adult Education, University of Rajasthan.
8. Anil Bordia, Addl. Director (P&S) Education.
9. S. M. L. Shrivastava, Dy. Director of Social Education.

*An abstract of the Report on Adult Literacy. This is still receiving consideration of the Govt. of Rajasthan.

2. The Background: The Committee took into account the fact that Rajasthan is, for historical reasons, one of the most backward States in regard to percentage of literacy. The Census of 1961 recorded 15.21% (23.71% male and 5.8% female) literacy in Rajasthan as against 24.00% for India. It is estimated that by the end of Third Five Year Plan the percentage of literacy will be about 21.50%.

3. Defining Literacy: The Committee first engaged itself to define literacy. In broad terms the Committee felt that the truly worthwhile endeavour in the literacy programme should aim at imparting functional literacy to enable the illiterate masses in rural areas to respond readily to the agencies of extension and to equip the urban illiterates for training in programmes of greater productivity. Literacy is thus closely related to production programmes.

4. The Target: The Working Group for the Fourth Five Year Plan on General Education appointed by the Ministry of Education has programmed for eradication of literacy in a period of 20 years. For the IV Five Year Plan tne Working Group has recommended making 50 million adults literate in the entire country. The target for Rajasthan is 32 lacs. This target is considered neither conservative nor over-ambitious and was recommended by the Committee to the Government for acceptance. This is expected to raise the number of literate person to 84.68 lacs or 38% of the total population.

5. The Agency: The Committee was of the opinion that during the IV Five Year Plan literacy programme shall have to be undertaken mainly through school teachers. The proposal to remunerate teachers on monthly basis for running the literacy classes was generally considered to be more desirable. On the other hand financial limitations make it impossible to take up a programme of the scale indicated in the previous paragraph on payment basis. The Committee took note of the fact that in almost no country has literacy at this scale been imparted on payment basis. It was, therefore, decided to recommend that the mass literacy drive on the pattern of Gram Shikshan Mohim with necessary modifications is the only choice. Such a drive can be successful only when it develops into a Movement. For this it was considered necessary to set up a suitable propaganda machinery and to involve Ministers and other prominent people at all levels. It was also considered desirable to involve students and other educated persons in the community in the Literacy Movement. The students could usefully take up literacy work during the months of April, May and June when the farmers have relatively less work. Although the duration of a literacy course should be 5 months the work of students could be followed up by school teachers by suitable arrangement. Any duration of less than 5 months was considered insufficient.

6. The Age-Group: The UNESCO as well as the Gram Shikshan Mohim programme recommend enrolment of adults between 14-50 age group. For Rajasthan the age group between 15-45 was considered adequate as recommended by the Ministry of Education and the Planning Commission. Effort should, however, be made to give special emphasis to the education of the members of Panchayats, Youth Clubs, Mahila Mandals, Co-operative Societies, Village Volunteer Force etc. because these groups play an important role in the economic, political and social development.

7. The Programme: The unit of

work for literacy should be the Village Panchayat. The programme should be taken up in two stages. The first stage should consist of a mass literacy drive lasting for 5 months. The work should be done through teachers and other agencies on voluntary basis. On the conclusion of the literacy drive continuation education programmes should be set in motion. The Committee strongly recommended sustained effort for continuation education without which the energy expended in the literacy drive was likely to go waste. The follow-up programme may consist of:

(a) *Second stage classes:* After the conclusion of the first stage the adult should be encouraged to attend another course for 5 months. Literacy training should be considered complete only in respect of persons who attend the second course.

(b) *Continuation Education Centres* : Even after completion of the second course for 5 months facility should be provided for continuation of education. Adults should be encouraged to take up public examinations. It would be ideal to have one such centre in each of the 7303 Panchayats. For the IV Plan, however, it might not be possible to have more than 2000 of them. Teachers conducting such centres should be paid an allowance of Rs 20/–per month for 10 months and Rs. 5/–per month for contingent expenses.

(c) *Supply of books*: Provision of adequate reading material in local schools for adult is necessary. This would be in addition to making available the books of the school library. The cost of books to be provided for adults should be 50 paise per adult literate.

(d) *Weekly newspaper*: This would help in maintaining reading interest of neo-literates and would also disseminate information.

8. **Training:** The teachers undertaking literacy work should be put through a training of at least 10 days each. Teacher trainers should also be suitably trained. Literacy teachers undertaking the work voluntarily should be given prizes and other encouragement. Similar encouragement should be given to Panchayats.

9. **Administration:** Administrative expenditure on literacy shall have to increase. A Literacy Cell should be set up at the Headquarters to deal exclusively with this work. It is also necessary to appoint an officer at the District level to assist the District Inspector. He should not be of status less than Deputy Inspector of Schools and should be required to concern himself only with literacy and social education programmes. It was not considered necessary to have separate Social Education Officers at the Panchayat Samiti level and the present scale for allotment of Education Extension Officers was considered adequate.

10. **Finance**: Calculation of the expenditure on the literacy and continuation education programmes shows a total expenditure of Rs. 142 lacs for the 5 years of the IV Five Year Plan. Of this sum Rs. 131 lacs (all expenditure except on adult schools, grant to Social Education Board and agencies of informal education) is directly or indirectly on adult literacy and the follow-up programmes. The number of adults proposed to be made literate being 32 lacs, the over-all cost of making an adult literate works out approximately to Rs. 4/–per adult. The Committee was firmly of the view that this is the minimum consistent with reasonably good standard of literacy.

A. B.

पुस्तकालय एवं प्रौढ़-शिक्षा

कुछ सुझाव

जनतन्त्र मानव मस्तिष्क की स्वीकृत जीवन पद्धति है। प्रशासनिक दृष्टि से राजस्थान ने लोकतान्त्रिक विकेन्द्रीकरण का शुभारंभ कर जनतन्त्र को सुगठित और सबल बनाने का प्रयास किया है। इस व्यवस्था को सुव्यवस्थित रूप से संचालित करने का उत्तरदायित्व देश के सशक्त नागरिकों के कंधों पर रखा गया है। ऐसी स्थिति में प्रत्येक नागरिक का शिक्षित नहीं तो साक्षर होना तो अनिवार्य है ही। राजस्थान सरकार ने पंचायतों के चुनाव में सरपंचों के लिये यह अनिवार्य शर्त लगा दी है कि उन्हें मिडिल कक्षा तक का लिखने पढ़ने का ज्ञान अनिवार्य रूप से होना ही चाहिये। इससे भी बढ़कर राजस्थान सरकार ने श्री सादिक अली समिति की रिपोर्ट के आधार पर यह निर्णय भी लिया है कि पंचायत का पंच भी शिक्षित होना चाहिये। यदि कोई अनपढ़ पंच पंचायत का सदस्य चुन भी लिया है, तो उसके लिये भी एक वर्ष की अवधि में साक्षर हो जाना अनिवार्य होगा अन्यथा उसे पंचायत की सदस्यता से राज्य सरकार द्वारा पृथक् किया जा सकेगा।

जहाँ तक सेना और पुलिस के कर्मचारियों का प्रश्न है, निरक्षर सिपाहियों को साक्षरता का लाभ समझाना कठिन नहीं है। आज हम अपने इतिहास के ऐसे दौर से गुजर रहे हैं कि प्रत्येक नागरिक को अपनी पूरी शक्ति के साथ देश की रक्षा में हाथ बँटाना चाहिये। साक्षर और शिक्षित व्यक्ति ही अपनी शक्ति का पूरा विकास कर सकते हैं और राष्ट्र रक्षा में पूरा योग दे सकते हैं।

जनतंत्र का सिद्धान्त केवल राजनैतिक क्षेत्र में ही नहीं अपितु सामाजिक एवं आर्थिक क्षेत्र में भी प्रभावी है। देशवासियों की सहयोग भावना, व्यवस्थित नागरिक-जीवन तथा ग्राम जनता के सामाजिक कार्यों में बुद्धिमत्ता के साथ भाग लेने की योग्यता पर ही लोकतंत्र राज्य की सफलता निर्भर है।

प्रौढ़-शिक्षा कार्यक्रम में ग्राम पुस्तकालयों का महत्त्व

प्रौढ़-शिक्षा का कार्यक्रम मुख्यतः सामुदायिक विकास योजना के माध्यम से ग्रामीण क्षेत्रों में चल रहा है। शहरी क्षेत्रों में कुछ सेवाभावी संस्थाएँ यह कार्य कर रही हैं। प्रौढ़ शिक्षा के दो स्वरूप हैं।

(१) प्रौढ़ साक्षरता या प्रौढ़ों को शिक्षा देना जिन्होंने कभी किसी विद्यालय में शिक्षा प्राप्त नहीं की है। (२) साक्षर प्रौढ़ों की अनवरत शिक्षा।

पुस्तकालय का काम दूसरे महत्त्वपूर्ण कार्य को करना है।

गाँवों में साक्षरता कार्यक्रम समाज शिक्षा के अन्तर्गत चलाया जाता है। समाज शिक्षा का कार्य प्राथमिक शाला के अध्यापकों द्वारा ऐच्छिक रूप से चलाया जाता है जिसके लिये कोई अतिरिक्त पारिश्रमिक की व्यवस्था नहीं है। केवल कुछ सीमित पारितोषिक एवं प्रशंसा पत्र की विभागीय व्यवस्था है। चतुर्थ योजना में "ग्राम मुहिम कार्यक्रम" महाराष्ट्र प्रान्त की योजना के आधार पर है। इसमें भी साक्षर प्रौढ़ों की अनवरत शिक्षा के लिये समाज शिक्षा केन्द्र स्थापित करने की व्यवस्था है, जो परम आवश्यक है। २ अक्टूबर ५२ से ही समाज शिक्षण की योजना कार्यान्वित की जा रही है। परन्तु अभी तक साक्षरता की वृद्धि का प्रतिशत अपर्याप्त ही नहीं, किन्तु असंतोषजनक भी है। प्रौढ़-शिक्षा में एक तो प्रौढ़ों की उपस्थिति ही कम रहती है, दूसरा जो प्रौढ़ साक्षर बनता है कालान्तर में उसको अपनी साक्षरता स्थायी रखने का प्रभावशील और स्थायी साधन उपलब्ध नहीं है। यदि कहीं कहीं उपलब्ध भी है तो उसकी व्यवस्था अनुकूल नहीं है। अतः सुगठित और सुव्यवस्थित पुस्तकालय की व्यवस्था प्रत्येक प्रौढ़-केन्द्र के साथ अत्यन्त आवश्यक है जिससे प्रौढ़ों की शिक्षा अनवरत रह सके। पुस्तकालय के महत्त्व को अन्तर्राष्ट्रीय शैक्षणिक, सामाजिक एवं सांस्कृतिक संगठन ने भी स्वीकार इस प्रकार किया है:

> There is a growing need for free public libraries throughout the world, and particularly in the less developed countries where educational programmes and the production of suitable reading materials are being stepped up...... Libraries serving as centre of popular education, support and continue the work of teachers by providing people with lifelong opportunities for self development. Without public libraries, many adults and young people who have left school give up reading and gradually lapse into illiteracy.*

शिक्षा जीवन पर्यन्त चलने वाली प्रक्रिया है अतः कोई ऐसा माध्यम अवश्यमेव होना चाहिए जो कि प्रौढ़ों को उनकी आवश्यकता, रुचि और मनःस्थिति के अनुकूल शिक्षा संबंधी सामग्री प्रदान कर सके। यह साधन केवल पुस्तकालय ही हो सकता है। पुस्तकालय एक ऐसी संस्था है जो पुस्तकों तथा अन्य सम्बन्धित सामग्री को एकत्रित करके उन्हें पाठकों को शिक्षा, मनोरंजन तथा ज्ञानवर्द्धन के लिये देती है।

निरक्षर व्यक्तियों को साक्षर बनाने के पश्चात् उनकी साक्षरता को टिकाऊ तथा उपयोगी बनाने के कार्य में भी पुस्तकालय पर्याप्त योगदान दे सकते हैं। नवशिक्षितों को पढ़ने लिखने का अवसर तथा सुविधा नहीं मिलेगी तो कुछ दिन बाद अपनी साक्षरता खो बैठेंगे।

Ingborg Heintze: The organisation of the small Public Library UNESCO 1963 Publication.

पुस्तकालय व्यवस्था, सामग्री का चयन और उसका उपयोग एक स्वतंत्र विषय है। यहां इतना ही लिखना पर्याप्त है कि प्राथमिक शाला के अध्यापक को पुस्तकालय व्यवस्था का प्रारम्भिक ज्ञान निकटस्थ पुस्तकालयाध्यक्ष के द्वारा कराया जाना चाहिये।

पंचायती राज की वर्तमान स्थिति में कतिपय व्यावहारिक सुझाव, पुस्तकालय सेवा को स्थापित करने एवं उनका संचालन करने के विषय में इस प्रकार हैं:–

(१) पंचायत द्वारा पुस्तकालय का कार्य अध्यापक के द्वारा कराया जाना चाहिये जिससे कि कार्य सुव्यवस्थित और नियमित रूप से संपादित हो सके।

(२) पुस्तकालय में पुस्तकों के लिये पंचायत और पंचायत समितियों को आर्थिक सहायता नियमित रूप से प्राथमिक शाला को ही दी जानी चाहिये जिससे अभिभावकों को शाला की ओर आकर्षित किया जा सके एवं शाला अपनी सेवा समुदाय तक पहुँचा सके। इस प्रकार प्राथमिक शाला सामुदायिक केन्द्र (Community Centre) का स्वरूप प्राप्त कर सके।

(३) पुस्तकालय यथासंभव प्राथमिक शाला के भवन में ही स्थापित किया जाना चाहिए जिससे कि अध्यापक सरलता से अभिभावकों से संपर्क स्थापित कर सके।

(४) पंचायत समिति कार्यालय पर स्थित सूचना केन्द्र (Information Centre) में एक केन्द्रीय पुस्तकालय स्थापित किया जाना चाहिये। वहाँ से अध्यापकों के वेतन केन्द्र (Pay Centres) पर पुस्तकों के सेट रखे जाने चाहिये। वहाँ से केन्द्रीय शाला के समीपवर्ती क्षेत्र की शालाओं के अध्यापक पुस्तकें प्राप्त करें और पुनः एक मास पश्चात् वेतन-दिन (Pay day) पर लौटा कर नवीन पुस्तकें प्राप्त करें। इस प्रकार की व्यवस्था स्वयं में एक चल-पुस्तकालय का स्वरूप ले लेगी।

(५) जिला पुस्तकालय तथा तहसील पुस्तकालय से पुस्तकों को ऋण रूप में कुछ दिनों के लिये प्राप्त किया जा सकता है जिससे अधिकाधिक विविध प्रकार की पुस्तकें बालकों और प्रौढ़ों को उपलब्ध की जा सकती हैं। इससे मितव्ययतापूर्वक पुस्तकों का अधिकतम प्रयोग संभव हो सकता है।

(६) अध्यापकों की माँग के अनुसार चलचित्र प्रदर्शन एवं अन्य मनोरंजन कार्यक्रम की व्यवस्था में पंचायत और पंचायत समितियों को योगदान देना चाहिये।

(७) पुस्तकालय में पुस्तक एवं अन्य पाठ्य सामग्री का चयन अत्यन्त सावधानीपूर्वक किया जाना चाहिये। प्रौढ़ों के लिये उनके व्यवसाय सम्बन्धी सामग्री, धार्मिक कथाएँ एवं मनोरंजन प्रधान पुस्तकें होनी चाहिये। सस्ता साहित्य मंडल, जामिया मिलिया एवं साक्षरता निकेतन, लखनऊ ने भी इस दिशा में महत्त्वपूर्ण कार्य किया है।

(८) पंचायत समिति द्वारा वितरित रेडियो को प्राथमिक शालाओं में स्थित पुस्तकालयों को ही दिया जाना चाहिये जिससे रेडियो का उपयोग बालकों के लिये और प्रौढ़ों के लिये समानरूप से किया जा सके।

(९) पंचायत समितियों के चलचित्र-वाहन के लिये राज्य सरकार ऋण दे और उसके द्वारा दिन में चल पुस्तकालय की व्यवस्था की जानी चाहिये और रात्रि में चलचित्र का प्रदर्शन करना चाहिये जिससे चलचित्र-वाहन का अधिकतम उपयोग संभव हो सके।

(१०) पंचायत समिति स्तर पर ग्राम पुस्तकालय विकास एवं संचालन करने हेतु एवं मार्गदर्शन देने हेतु एक समिति का गठन किया जाना चाहिये जो कि पुस्तकालय के विषय में समय-समय पर मार्गदर्शन दे।

वर्तमान युग इतनी त्वरित गति का है कि प्रातः की घटना सायं और सायं की घटना प्रातः पुरानी प्रतीत होती है। देश चीन और पाकिस्तान जैसे शत्रुओं से सामना कर रहा है। छोटी से छोटी अफवाह भयंकर हानि कर सकती है। शहरी क्षेत्रों में फिर भी सूचना और प्रसारण का कार्य पुस्तकालय के केन्द्रों पर किया जाता है, किन्तु ग्रामीण क्षेत्रों में इस प्रकार बहुमुखी संस्थाओं को स्थापित करना अत्यन्त आवश्यक है। अतः साक्षर और शिक्षित व्यक्ति सदैव सत्य को पढ़ने, सुनने और देखने को उत्सुक रहता है। आज प्रौढ़ों के मनोबल को बुद्धिमत्तापूर्वक ऊपर उठाने का गुरुतर कार्य पुस्तकालय को करना है। एक बार पुस्तकालय की उपयोगिता प्रौढ़ों के मन को प्रभावित कर गई तो फिर पुस्तकालय ज्ञान के मन्दिर के रूप में जन समुदाय द्वारा अवश्य ही समादृत होंगे।

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